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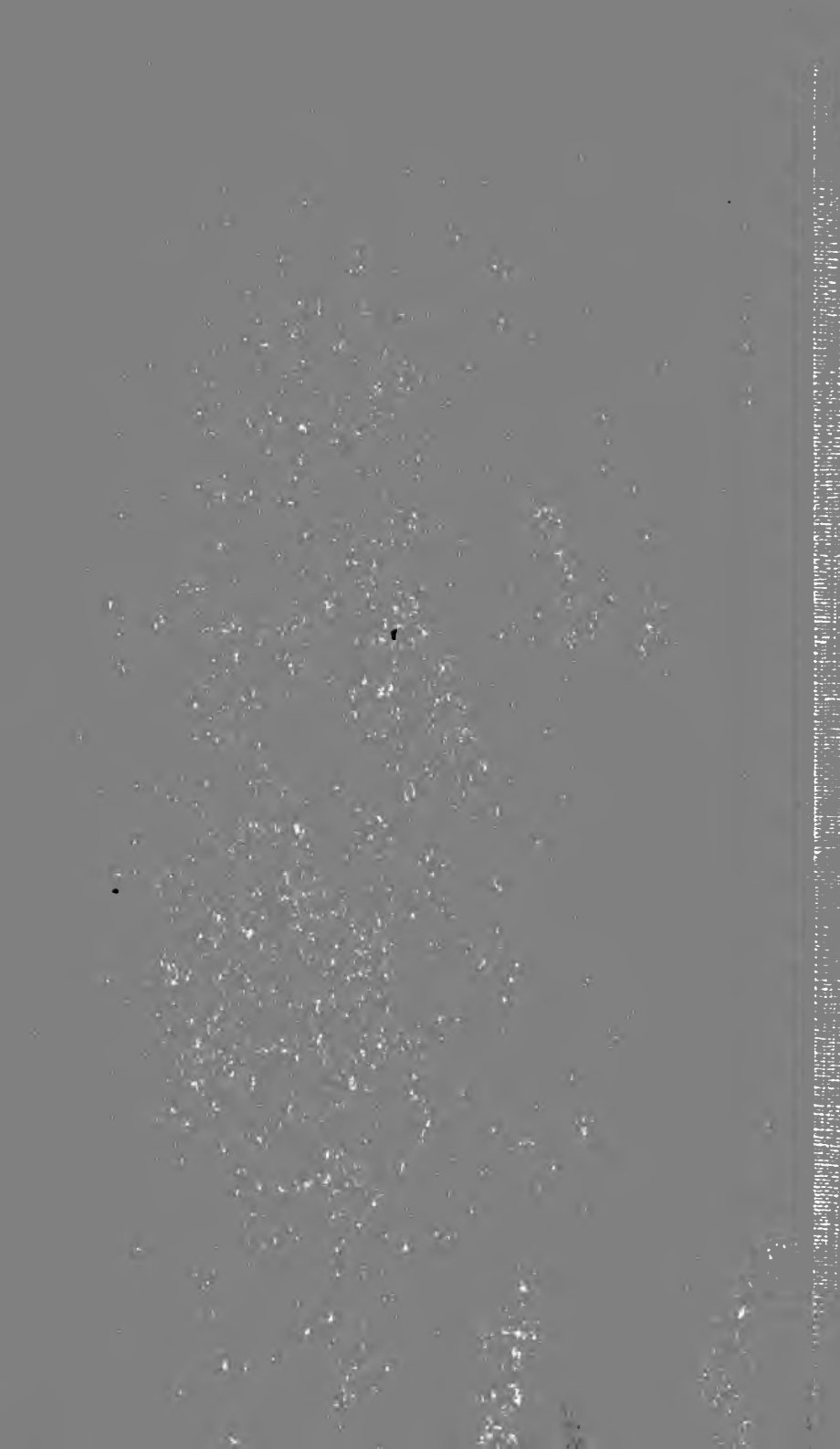


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ST. JOHN'S CHURCH, ELIZABETH, NEW JERSEY.

The Episcopal Church in the American Colonies.

THE HISTORY

OF

ST. JOHN'S CHURCH,

ELIZABETH TOWN, NEW JERSEY,

FROM THE YEAR 1703 TO THE PRESENT TIME.

COMPILED FROM

ORIGINAL DOCUMENTS, THE MANUSCRIPT RECORDS AND LETTERS OF
THE MISSIONARIES OF THE SOCIETY FOR PROPAGATING
THE GOSPEL IN FOREIGN PARTS, AND
FROM OTHER SOURCES.

BY

SAMUEL A. CLARK,

RECTOR OF ST. JOHN'S CHURCH.

PHILADELPHIA:

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NEW YORK
JAN 1857

TO THE
VENERABLE SENIOR WARDEN
OF
SAINT JOHN'S PARISH,
THE
HONORABLE WILLIAM CHETWOOD,
WHO THROUGH A LONG PERIOD OF YEARS
HAS PROVED A
FAITHFUL SERVANT OF THE CHURCH,
This Volume
IS
MOST RESPECTFULLY DEDICATED.



Seal of the Corporation.

NOTE.

THE editor of this little work, soon after becoming the Rector of St. John's Church, a year ago, discovered that it was about one hundred and fifty years since the first church edifice was erected, and sought information in reference to its early history, with the intention of preparing a tri-semi-centennial discourse. The results of his investigations are here embodied.

Some of the documents referred to are of rare interest. Larger extracts might have been made from them, but it was thought inexpedient to insert more than will here be found. The Lambeth and Fulham manuscripts, relating to New Jersey, would form an exceedingly valuable contribution to our ecclesiastical history. It is to be hoped they may ere long be published.

PARSONAGE OF ST. JOHN'S CHURCH,
ELIZABETH, NEW JERSEY, *April 1st, 1857.*

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THE EPISCOPAL CHURCH

IN THE

A M E R I C A N C O L O N I E S .

HISTORY OF ST. JOHN'S CHURCH.

C H A P T E R I .

Formation of Society for the Propagation of the Gospel—Col. Morris' memorial—Tour of Rev. Messrs. Talbot and Keith—Mr. Brooke's arrival in Jersey, 1705—Proposed to build churches at Elizabeth Town and Amboy—Foundation laid of St. John's Church—Necessity therefor—Services held in Presbyterian Church—General condition of the Church—Expenses of living—Imprisonment of Rev. Mr. Moore—Mr. Brooke's and Mr. Moore's departure for England—Letter from Mr. Talbot—Death of Messrs. Brooke and Moore—Mr. B.'s character—Letter from Monsieur Neau, justifying the missionaries—Singular facts in reference to Lord Cornbury—His improper conduct—How Mr. Moore escaped from Fort Anne—Orders to arrest Mr. Brooke, &c.

IN the year 1661, King Charles the Second incorporated a company *for the propagation of the Gospel amongst the heathen natives of New England, and the parts adjacent in America.*

For many years, the work of colonial missions was carried on by means of the zeal and liberality of a few

public and private persons in England, and upon the continent of Europe. Archbishop Tenison was exceedingly interested in the religious wants of the plantations, and exerted himself in their behalf. He so represented their condition to King William the Third, that, on the 16th of June, 1701, the "Society for the Propagation of the Gospel in Foreign Parts" was incorporated by royal charter. To this venerable Society the Episcopal Church in America owes a debt, which she can never repay but by activity and liberality in the work of missions. Under the fostering care of this Institution, the early Colonial Church took deep root in this land, and laid the foundation for many blessings which we are now enjoying.

In the year 1700, Col. Morris wrote a memorial concerning the state of religion in the Jerseys. "The Province of East Jersey has in it Ten Towns, vizt: Middletown, Freehold, Amboy, Piscataway, and Woodbridge, Elizabeth Town, Newark, Aquechenouch, and Bergen, and I judge, in the whole Province, there may be about Eight thousand souls. These Towns are not like the towns in England—the houses built close together on a small spot of ground—but they include large portions of the Country, of four, five, eight, ten, twelve, fifteen miles in length, and as much in breadth.
* * * * These towns and the whole Province, were peopled mostly from the adjacent colonies of New York and New England, and generally by persons of very narrow fortunes, and such as could not well sub-

sist in the places they left. And if such people could bring any religion with them, it was that of the Country they came from, and the State of them is as follows:— * * *

“Elizabeth Town and Newark were peopled from New England; are generally Independants; they have a meeting-house in each town for their public worship. There are some few Churchmen, Presbiterians, Anabaptists, and Quakers, settled among them.” * *

The memorial closes with this suggestion: “Let the King, the Archbishop, ye Bishops and great men, admit no man for so many years to any great Benefice, but such as shall oblige themselves to preach three years gratis in America, with part of the living let him maintain a Curate, and the other part let him apply to his own use. By this means, we shall have the greatest and best men, and, in human probability, such men must in a short time make a wonderful progress in the Conversion of those Countries, especially when it is perceived the good of Souls is the only Motive to this undertaking.”

In 1702-3, the Rev. George Keith and the Rev. John Talbot made a missionary tour here, and the former published, in 1706, *A Journal of Travels from New Hampshire to Caratuck on the Continent of North America*. Under date of November 3, 1703, he says: “I preached at Andrew Craig's, in the township of Elizabeth Town, on 2 Pet. i. 5, and baptized his four children.” His journal also contains this entry:—

“*December 19, Sunday.*—I preached at the house of Col. Townley, in Elizabeth Town, both forenoon and afternoon, on 1 Pet. ii. 9. Many of that town having been formerly a sort of Independents, are become well affected to the Church of England, and desire to have a minister of the Church of England sent to them. There I baptized a child of Mr. Shakmaple.”

It is presumed that these were the first Episcopal services that were held here. At this time, Elizabeth Town was the largest place in the Province of East Jersey, containing about three hundred families.

The Rev. John Brooke, who was sent here by the Society for the Propagation of the Gospel in Foreign Parts, in a letter to the Secretary, dated Elizabeth Town, Aug. 20, 1705, writes thus:—

“WORTHY SIR—

This comes to acquaint you and the rest of the Rt. Rev. and Honorable Society, erected for the Propagation of the Gospel in Foreign Parts, that I arrived safe in East New Jersey July 15, and thence went to my Lord Cornbury—our Governor—who, after he had perused your letter, advised me to settle at Elizabeth Town and Perth Amboy. Shrewsbury, Freehold, and Middletown, are already supplied by Dr. Innes, a very goode Man, &c.” * * “There are five Independant Ministers in and about the places I preach at, and the greatest part of the people are followers of them. But I question not (thro : God’s blessing),

but if you please to permit me to have only Elizabeth Town, Amboy, and the adjacent Towns under my care and to allow me enough to subsist upon without depending upon the People, that I shall gain a considerable Congregation in a very few years. As for those that are of the Church of England already, their Number is very inconsiderable, and I expect nothing from them for some years, seeing they are like to be at an extraordinary charge in building of a Church at each place."

The success which attended Mr. Brooke's labors, is shown by the following letter to the Secretary:—

ELIZABETH TOWN, Nov. 23, 1705.

HONORED SIR—

Last August, I sent you a letter per Mr. Dimstar, wherein I gave you an account of my safe arrival at New Jersey, and the state of my parishes, and the books that are here wanted, and my very Reverend and worthy brother, Mr. Talbot, will give you a full account how successful I have been in my Ministry hitherto, and what books I have greatest occasion for. We design (God willing), next spring, to begin to build two churches—one at Elizabeth Town, the other at Amboy. I must expect no subscriptions before they be finished. I have gathered a large congregation at Piscataway, about twenty miles from Elizabeth Town; an Independent minister has left them since I came, and now they are very desirous that the Rt. Rev. and

Honorable Society would be pleased to send one of the Church of England who is not a Scotchman. If a missionary of temper was sent hither, he might do more service than in any other place I know. One of the Council, who was an Anabaptist when I came, will give a minister his board (if qualified as before), and keep him a horse. I need not enlarge, being Mr. Talbot has obliged himself to give you a full Account of all my proceedings. What I have further to desire is, that you and the rest of the Society would be pleased to pray for me, and to direct me how I may best promote the interest of Religion and the good of Souls, which shall ever be the hearty endeavor of, good sir,

Your obliged servant,

JOHN BROOKE.

Mr. Brooke writes, under date of 11th of October, 1706, to the Secretary (the following are only extracts from the letter) :—

“The people, in general, in all the places where I officiate, were either Dissenters or of no religion at all, when I came; but now (through the blessing of God) you’ll find, by the letter sent by Mr. Evans, that many are come into the Fold. There are about ten communicants added since I wrote last. I laid the Foundation of a Brick church, at Elizabeth Town, on St. John the Baptist’s day, whose name it bears. It is fifty foot long, thirty wide, and twenty-one high,—it hath nine

windows—one in the East End, ten foot wide and fifteen high, two in each side, six foot wide and ten high, and four ovals—one of the East window, one in the West end, and one over each door, which are near the west end. The church is now covering, and I hope to preach in it in six weeks or two months. Col. Townley's house (wherein I preacht at first), in half a year's time, grew too little for my congregation, and the best place we could get to meet in was a barn, which, in Harvest, we were obliged to relinquish, whereupon the Dissenters, who, presently after I came, were destitute of their old Teachers (one of them being struck with death, in their meeting-house, as he was railing against the Church, and the other being at Boston), would not suffer me upon my request to officiate in their meeting-house unless I would promise not to read any of the prayers of the Church, which I complied with upon condition I might read the Psalms, Lessons, Epistle, and Gospel, appointed for the day, which I did and said all the rest of the service by heart, the doing of which brought a great many to hear me who otherwise, probably, would never have heard the service of the Church, and (through God's blessing) hath taken away their prejudice to such a degree as that they have invited me to preach in their meeting-house till our church be built. Their Teacher begins at eight in the morning, and ends at ten, and then our service begins and in the afternoon we begin at two. The greatest part of the Dissenters generally stay to hear all our service. Wee shall only gett the

outside of our church up this year, and I'me afraid t'will be a year or two more before we can finish the inside, for I find these hard times a great many are very backward to pay their subscriptions. At Amboy, we've got a great many of the materialls ready to build a stone church with, fifty-four foot long and thirty wide, next spring." * * *

"I need not tell you how often I preach, catechize, and expound, or administer the sacrament of the Lord's Supper, at each of my Places, seeing I continue to do as I did when I writ last.

"The Books you acquaint me that you are allowed by your good Society to be added to my library, will be acceptable when they come to hand,—when I receive them, I will send you an account of all that I have had from you (which Mr. Hodges has already), and hereby I oblige myself to leave them all to my successor, but those I'm to give away. * * * *

"Upon my arrival here, instead of churches, which I expected, I mett only with private rooms except at Amboy, where there's an old, little court-house that serves for one. Insted of a body of church people to maintain me, I only met with a small handfull, the most of which could hardly maintain themselves, much less build churches or maintain me. Upon which, being allmost discouraged to find the Church had got so little footing in these parts, I resolved heartily and sincerely to endeavor to promote her, so much as in my power, in order to which I began to preach, catechize, and

expound, twelve, fourteen, sometimes fifteen days per month (which I still do), and on other days to visit the people, through which means, by the blessing of God, my congregations increased everywhere so that I found very great necessity for churches. I used all the arguments I could think of to persuade my people to contribute according to their ability to so noble a work and though I could not well afford it myself, for their encouragement, and to promote the Glory of God, I drew a bill of £50 upon my sister, who receives my money of Mr. Hodges, which I've distributed amongst these poor churches; £10 I've given to Elizabeth Town, £10 to Piscataway, £10 to Amboy, £5 to the church that is to be at Freehold, and £2 to that at Cheesequakes; £3 towards printing Dr. Ashton's piece against the Anabaptists, and for catechisms to give away; and it hath cost me above £10 in riding about the Provinces of New York and Pennsylvania, and this to get subscriptions. I should never have mentioned this, had not my circumstances obliged me to it. I could not have given near so much out of your £100 per annum, had not I been very well stocked with cloaths I brought from England, and had had some money of my own. For I ride so much, I'm obliged to keep two horses, which cost me £20, and one horse cannot be kept well under £10 or £11 per annum. 'Twill cost a man near £30 per annum to board here, and sure 'twill cost me much more who, Pilgrim-like, can scarce ever be three days together at a place. All

cloathing here is twice as dear, at least, as 'tis in England, and riding so much makes me wear out many more than I ever did before. The Ferries which I've frequently to cross, and everything else I've occasion for here, are very chargeable, and I've nothing to defray all my charges but what I receive from your Society; neither can I expect anything from my people before their churches be finished, so that I hope you'll allow me what was plainly promised (I think) at St. Martin's Library; if not, I shall be much more capable, I believe, of promoting the glory of God in England than here, with a narrow, precarious allowance, where to ask anything yet, would be a means to deter people from joyning with me, and would be looked upon as offensive. I humbly hope you'll pardon me if I've spoke anything amiss. The straits I'm brought into through the disappointment of the Society, oblige me write may be what does not become me.

“ My Parishioners of Amboy have desired my Lord of London to address Her Majesty in their behalf, and desire her to allow something for the maintenance of a minister there (which is one of her posts), as she's done for Boston and Philadelphia, which will be an ease to the Society, if she be pleased to grant their request, and a great benefit to the poor people. I've so many places to take care of, that I've scarce any time to study; neither can I supply any of them so well as they should be. I humbly beg, therefore, you'll be pleased to send a minister to take the charge of Elizabeth Town and

Rawway upon him, and I'll take all the care I can of the rest.

“ Pray, sir, be pleased to communicate the contents of this letter to the rest of your most Reverend and Right Honorable Society, and let me hear their resolution as soon as you can, which will oblige Your most humble, Distressed servant,

JOHN BROOKE.”

In the year 1707, it appears that the Rev. Thomas Moore was involved in difficulty by Lord Cornbury, the Governor, and was imprisoned by him in Fort Anne. Mr. Moore's letters show that the missionaries received unkind treatment at His Excellency's hands, and that such was the effect of this, that Mr. Moore and the Rev. Mr. Brooke made up their minds to return to England. The offence of the latter seems to have been that he sustained Mr. Moore, and deeply sympathized with him in his troubles. Lord Cornbury gives, in a letter to the Secretary of the Society, an account of Mr. M.'s escape from confinement by the aid of Mr. Brooke, and complains of their want of submission to his authority, claiming as they did that they were responsible only to the Bishop of London. And this seems to constitute the burden of Lord Cornbury's charge. A letter from Monsieur Neau, which we shall soon give, will explain this whole matter.

Mr. Moore, in a letter to the Secretary, dated August, 1707, speaking of having intrusted a letter to Mr.

Brooke, says : “ He is going towards Boston, in order for England, if he be not confined before he leaves this place, which I am something fearful of, and am well satisfied he would be if His Excellency, my Lord Cornbury, knew of his design of going home. Mr. Brooke’s general concern for the honor and welfare of the Church, with some apprehensions he has of being confined himself (for he has much the same share of his Lordship’s favor with myself, and for much the same reason), puts him upon undertaking a winter’s voyage to England, which, I am well satisfied, no worldly consideration would tempt him to, even at any season of the year ; for he has (as he has abundantly shown) an uncommon concern for the good of his flock, which nothing, I am well assured, but the prospect of doing more good, does now, or will, make him ever hereafter leave.”

Mr. Moore, having escaped from Fort Anne, started for England with Mr. Brooke ; and the Rev. John Talbot, in a letter to the Secretary, dated Philadelphia, 20th of August, 1708, says :—

“ HONORABLE SIR—

I have written several letters to you from Boston and New York, by Brothers Brooke and Moore, but I am afraid they are all lost together ; they have been nine months gone, and we saw them not since, nor any news of them. I met them at Boston, and would persuade them to return, but all in vain ; they had been

so dragooned, that they had rather be taken into France than into the Fort at New York. I have carried on ever since at Burlington, as well as I could, and, I thank God, with success wherever I am; but I cannot stay long at any place, because there are so many that want. Certainly, the present state of that Province is worse than the first. We have lost our labour, and the Society their cost, there being several churches and no ministers in all East Jersey to supply them, so that they fall away apace to Heathenism, Quakerism, and Atheism, purely for lack of looking after. Mr. Brooke and Mr. Moore are much lamented, being the most pious and industrious Missioners that ever the Honorable Society sent over. Let the adversaries say what they will, they can prove no evil thing against these men. I have heard all sides and parties—what can be said *pro* or *con*.” * *

Extract from a letter from Mr. Talbot to the Secretary, dated Burlington, 24th of August, 1708:—

“It is now nine months ago since I parted with Mr. Brooke and Mr. Moore at Boston. I sent letters by them, but we are much afraid all are miscarried. I was always glad to see them, but much surprised to meet them there. They told me what hardship they met with from the Governors of New York and Jersey, and how they escaped out of their hands. I was for converting them back again, telling them the dangers of

the Sea and the Enemy, but poor Thorowgood [Moore] said he had rather be taken into France than into the Fort at New York; and if they were sunk in the Sea, they did not doubt but God would receive them, since they were persecuted for righteousness—that is, for Christ's sake and His Gospel and doing their duty to the best of their knowledge." Farther on in this letter, he says: "I preached till the Winter broke up, when I got to Amboy and Elizabeth Town, where had been nobody since Mr. Brooke left them, who was an able and diligent Missioner as ever came over."

Jeremiah Bass, Esq., Her Majesty's Secretary of the Province of Jersey, in a history of the Church at Burlington, thus mentions Mr. Moore and Mr. Brooke:—

"Our Church for some time found no considerable alterations by the absence of our worthy Rector [Mr. Moore], but that enemy of our happiness, who had been many times heretofore sowing the seeds of Division and Dissension amongst us (which, through the care and prudence of our Rector, were not suffered to grow and increase), took advantage of his absence, and stirred up such a flame that had almost broken us to pieces, and occasioned the unhappy removal of Mr. Moore and the Rev. Mr. Brooke, Rector of the church in Elizabeth Town (erected chiefly by the care and diligence of Colonel Richard Townley, who has given the ground it stands on, and a place for a burying-ground), who have

not been heard of since their departure from Marblehead, in the year 1707."

From all that can be gathered, it is plain that Mr. Brooke was an earnest, zealous, self-sacrificing missionary, and that he possessed, in an eminent degree, the faculty of arousing the people to a sense of their duty. Under God, to him does St. John's Church owe its early prosperous existence; and the foundations which he laid were so well cemented, and so strong, that they have never been removed or shaken. The influence of his piety and devotion is still alive and felt here, and the character which he gave to his church, it has never lost. The monuments which his labor has erected are enduring. The two years which he spent in Jersey, were fruitful to the church, and show what one right-minded and faithful man can do for his Master's cause. Humphrey, in his *History of the Propagation Society*, makes this honorable mention of him: "Mr. Brooke used exceeding diligence in his cure, and was pleased to find the best of all sorts of people coming over to the Church of England. He exerted himself, and at times used to perform Divine service at seven places, fifty miles in extent, namely: at Elizabeth Town, Rahway, Perth Amboy, Cheesequakes, Piscataway, Rock Hill, and in a congregation at Page's. This duty was very difficult and laborious. Besides preaching, he used to catechize and expound fourteen times in a month; this obliged him to be on horseback almost

every day, which was expensive as well as very toilsome to him. However, this diligence raised a very zealous spirit in many of the people. The inhabitants of Perth Amboy presently set about giving materials for building a stone church. The inhabitants of Piscataway repaired an old Dissenting meeting-house for present use, and collected among themselves an hundred pounds towards building a stone church. While these things were going on, Mr. Brooke dies, in the year 1707, very much lamented by the people there, and remembered with much honor, several years after his death, in a letter wrote by the church members there to the Society, thanking them for sending another missionary to succeed a worthy and never to be forgotten Pastor, Mr. Brooke, whose labors afforded universal satisfaction to us."

The following extract from a letter to the Secretary, from Monsieur Neau, seems to contain a full justification of the course of Messrs. Moore and Brooke, and shows what were some of the difficulties with which they had to contend in the discharge of their duty.

NEW YORK, 29th Feby., 1708-9.

MOST HONORED SIR:

* * * Now Sir I must answer you to what you ask me in relation to Messieurs Moore and Brooke. Those gentlemen were assuredly an honor to the mission, and labored with much vigor for the enlargement of the

Kingdom of our glorious Redeemer, and we may say, without prejudice to the rest, that they were the Glory of all the Missionaries the Illustrious Society has sent over hither. The purity and candor of their manners preached as efficaciously as their mouths, insomuch that we cannot sufficiently lament the loss of these two good servants of God, the occasion of whose disgrace was as follows: My Lord Cornbury has and does still make use of an unfortunate custom of dressing himself in women's clothes, and of exposing himself in that garb upon the ramparts to the view of the public; in that dress he draws a world of spectators about him, and, consequently, as many censures, especially for exposing himself in such a manner all the great Holidays, and even in an hour or two after going to the Communion, this turned the heart of such as fear God against him; Mr. Moore knew all this though he was at Burlington, and this made him censure the Ministers of those parts, who according to him, were guilty of a neglect of their duty in taking no notice thereof, and he made no scruple to say publicly that his lordship deserved to be excommunicated, whereupon my Lord Cornbury, who knew all that was said of him, (and who had been informed that Mr. Moore had suspended from, or, at least, refused to give the communion to the Lieut. Governor upon the account of some Debauch and abominable swearing, to which that gentleman is unfortunately addicted,) writ to Mr. Moore to come hither, to the end that he might send him to Albany,

but he refused to come, saying that the gentlemen of the Society had allowed him to reside at Burlington till the arrival of Mr. Talbot; this refusal exasperated my Lord, who went to Burlington where the Lieut. Governor heartily joined with him to take a public revenge upon Mr. Moore; my Lord, who intended to take the sacrament at Burlington, was surprised to find nobody there on the Sunday following but his own chaplain to give it him, for Mr. Moore was gone about 12 miles from thence to administer the same to some poor people, and this action of his furnished the design they had to ruin him, but because they would not discover the motives of oppressing this good man they accused him of intermeddling with the affairs of the Assembly because he was seen often in the company of Colonel Lewis Morris, but they could never produce against him any evidence worthy of credit. Mr. Brooke was looked upon to be no less criminal because he said amen to all that Mr. Moore did; in fine, Sir (for I observe that I grow tedious, but it would require a volume to relate every particular of this unfortunate story), my Lord brought thither with him Mr. Moore, and, without any form of trial, imprisoned him in his Fort to the end that his friends might not see him, however, I was there every day; afterwards, my Lord went to Albany, leaving him under a guard of soldiers, who let him go out, since which time we have never seen him more. He was not treated so favorably as the Presbyterian ministers, who, having given security,

were suffered to go where they would. Mr. Brook was here the day that Mr. Moore made his escape from the Fort, and was diligently sought for by the Officers, who intended to have imprisoned him in the stead of Mr. Moore; all that night I had two sentinels before my door, but Mr. Brooke was not in my house; I caused him to be hid by one of my friends, since which time I have not seen him, neither for which I am very sorry; I protest I had no share in the escape of Mr. Moore, though I was accused of it, as well as Mr. Vesey. Orders were given to stop Mr. Brooke at Amboy in case he were found there, of which he having had notice was of the opinion (and so were his friends there too), that it would be better to take a journey to London than to expose himself to the fury of a powerful enemy. This, in substance, was the cause of the disgrace and ruin of those two Illustrious servants of God, whose crime was for opposing and condemning boldly vice and immorality; but the friends of Debauchery and corruption of Manners affirm that these ministers exceeded their power, and that it did belong only to the Diocesan to suspend or exclude from the Communion persons in authority; so that, since we have no Bishop, anybody may metamorphize themselves into Devils without fear of punishment. You see, Sir, what a condition we are reduced to. Judge, therefore, Sir, whether we can labor effectually in the reformation of manners whilst those who govern us are our chiefest opposers; I make no doubt but you

will have heard that my Lord Cornbury is under arrest for debts he has contracted here ; he is selling his household goods, but there are several warrants against him ; I have been to see him once since he was arrested, but I did not find him like Mr. Moore ; I am assured that he continues to dress himself in women's cloths, but now 'tis after the Dutch manner. I beg you to excuse this long letter, and take leave to salute you with a profound respect as being, most honorable Sir,

Your most humble and most

Obedient servant,

ELIAS NEAU.

CHAPTER II.

1707—Rectorship of St. John's vacant—Appointment of the Rev. Edward Vaughan—Letter from Mr. Vaughan from Amboy—Desires to change his position—No provision for support of clergy—Establishment of packets between York and Bristol—Mr. Halliday shares Mr. Vaughan's labors—Converts from Quakerism baptized—Congregations at Amboy and Piscataway—Services in Rahway—Difficulties in reference to title of land in Elizabeth Town—Services at Woodbridge—Need of Bibles and tracts—Settlement of controversy in reference to land—Marriage of Mr. Vaughan—Residence at Amboy—Character of settlers of Newark, Woodbridge, Elizabeth Town, &c.—Proposal to the society to procure a donation of land, and send negroes from Barbadoes to clear it, cultivate it, build houses and churches—Large auditory in Elizabeth Town—Character and services of Mr. Vaughan—Services in Newark, Whippany, and the mountains—People of Amwell and Hopewell desire a missionary—Memorial to the bishop of London from Newark and the province of New Jersey—Visit of Rev. Mr. Beach—Promises to accept a call—The widow Arskin's legacy of nine acres to St. John's Church—Whitfield's visit—Mr. Vaughan's death.

FROM 1707, to September, 1709, St. John's Church was without a Rector, though letters had been written to England deploring the lack of ministers, and setting forth the pressing need which existed of schoolmasters

and a Bishop. Indeed, the churchmen of the provinces urge with great frequency and power the importance of having the Episcopal Church fairly and fully represented in this country, and it cannot but be a matter of great surprise to us, that the petitions which went hence to England were so long disregarded, and that not until 1784 had we a Bishop of our own. In 1709, the Reverend Edward Vaughan was appointed the missionary for this region, and Mr. Talbot writes, in a letter to the Secretary, dated Burlington, 27th September, 1709: "I hear Mr. Vaughan is arrived at Boston, but is not yet come into this Province; he will have enough to do to supply Mr. Brooke's charge at Elizabeth Town, Amboy, Piscataway, who have had none since he left them; but I have done for them, maybe once in a quarter, or somebody occasionally passing by that way; but poor Hopewell has built a church, and have had no minister yet; and he had need be a good one that comes after Mr. Moore; there be many more in England, but none so good as to come over and help us that I can see or hear of."

The first letter of Mr. Vaughan, of which we have a copy, bears date "Amboy, in New Jersey, December 4th, 1709," and says: "I shall carefully and faithfully distribute those small tracts according to the honorable Society's directions, viz: to those persons whom I find most inclinable and ready to make good use of them, and with such I do assure you this country doth not superabound that I believe that the most inveterate

enemies of our mother church would recant their pernicious notions were there a faithful pastor in every town to instil better principles into their minds; here are a vast number of Deists, Sabbatarians, and Euty-chians, as also of Independants, Anabaptists, and Quakers, from which absurdities Mr. Brooke brought a considerable number of them to embrace our most pure and holy Religion, and I hope that my labors also will be attended with no less success, and observe that those late converts are much more zealous for promoting the interests of our church, and more constant in the public worship of God, than those who sucked their milk in their infancy. This is great encouragement to the Honorable Society to continue their charity to the souls of these poor people, and to send them fresh supplies of the dispensers of the mysteries of Salvation, to repair that great loss which they have sustained by the death of Mr. Jenkins, Mr. Nichols, and Mr. Urquhart, of Jamaica, in the province of New York, whose cure I have been solicited to supply, but declined it in obedience to the Society's instructions, whose leave and approbation for my removal to that cure I must humbly beg for these following reasons: 1st. That there is not one family in Elizabeth Town that can accommodate me with an ordinary lodging excepting Colonel Townly, who, upon the account of some difference with Mr. Brooke (though a gentleman of an unblemished character), hath declared never to entertain any missionary after him. Secondly, That my

salary of £50 per annum will not afford me a competent subsistence in this dear place where no contributions are given by the people towards my support, and where I am continually obliged to be itinerant and consequently at great expenses, especially in crossing Ferries." The third reason assigned by Mr. Vaughan for desiring to change his position is that he fears his health will be impaired by long journeys in cold and heat, and the exposure consequent thereupon.

His request was not granted by the Society, for he writes from Elizabeth Town, December 4th, 1710, complaining that he had not heard from the Secretary, and urging an augmentation of his stipend, alluding to these facts that, "in the province of New Jersey there is no provision made for the support of ministers as in the government in New York, and that the people have not contributed anything towards my subsistence since I came amongst them, and, indeed, to desire it from them, or to show an inclination for it, would very much tend to the dis-service of the Church, in causing our proselytes to start from us rather than bear the weight of such burthens, which, to their weak shoulders and poverty, would seem intolerable. I frequently visit the Dissenters of all sorts in their houses, and I experimentally find that an affable even temper with the force of arguments is very prevalent to engage their affections and conformity to holy mother, the church, which I do assure you is considerably increased by late converts from Quakerism and Anabaptism." * * * "I

beg leave to let you know that there are Packet Boats established between Bristol and York for the benefit of Trade, and as I shall embrace every opportunity of representing to you the affairs of our poor Infant churches in these parts, so I desire you would communicate the instructions and pleasure of the most honorable Society to" &c.

In the abstract of the records of the proceedings of the Propagation Society for 1710-11, it is said: "Upon a representation to them from Mr. Vaughan, minister of Elizabeth Town and several other Parishes in New Jersey, that he could not possibly supply so many places in that province to which he was appointed, the Society were so kind as to divide the burden between the said Mr. Vaughan and Mr. Thomas Halliday, whom they lately sent over to that country." To show the interest which was felt in missions to America, a single quotation from the Society's records of 1711 will suffice. "At this last Anniversary meeting a poor Body laid at the Vestry door a small parcel of the Church Catechisms with a note, desiring that they might be accepted and sent to the Plantations, and an order of the Board was made for sending them by the first opportunity."

Mr. Vaughan's letters written this year give information of much importance relative to the history of the Church, as the subjoined extracts from them show:—

“ELIZABETH TOWN IN NEW JERSEY,
AMERICA, 12th Sept., 1711.

SIR :

In obedience to the Honorable Society's Instructions to their missionaries I here present you with the following account after the arrival of Mr. Halliday to this Province.” * * *

“I preach to them in the fore and afternoon of every Lord's day and administer the blessed Sacrament monthly to twenty-eight or thirty communicants. I have baptized since my arrival to this government seventy-two children, besides eleven adult persons, unfortunately brought up in dark Quakerism and Anabaptism, and are now so happy as to be members of the Church of Christ, whose worship they constantly frequent with great devotion and seeming delight.”

Mr. Halliday, whose arrival relieved Mr. Vaughan of a part of his labors, reports to the Society from Amboy, Aug. 5, 1711, that he officiates in “two places, Amboy and Piscatoqua. Amboy is a place pitched on by the Jerseys as most commodious for their Trade in the country, in good hopes that some time or other it will appear a well peopled ally.” * * * “Piscatoqua makes a much greater congregation, and there are some pious and well-disposed people among them, some come from good distances to this meeting, but there is nothing among us like the face of a church of England, no surplice, no Bible, no Communion Table, an old broken house, insufficient to keep us

from injuries of the weather, and where likewise the Anabaptists which swarm in this place do sometimes preach, and we cannot hinder, the house belonging to the Town."

Mr. Vaughan writes from Elizabeth Town, February 28th, February 1711-12, to the Secretary :—

"SIR—

Having in my last informed the Honorable Society how after the arrival of Mr. Halliday my labours were divided between Elizabeth Town and Raway and that, in the former there was a goodly structure built for the performance of divine worship but not inwardly fitted according to the rules of decency and order for want of a clear title to the ground on which it was erected and having then given a particular account in relation to that matter, I can't omit this opportunity of acquainting the Honorable and Venerable Society the Honorable Colonel Townly's son and heir has" * * * "thought fit to confirm our pretensions to that land in controversy between us, by granting us a late conveyance for it which has been acknowledged before one of the judges of the supreme court of Judicature, and I shall take care to have it enrolled in the Registry of the Province and to do everything else that may be necessary to prevent further disputes and trouble concerning it, so that I hope nothing will occur to delay the finishing that edifice in which I exercise my ministerial duties

to a large Auditory and administer the blessed Sacrament of the Lord's Supper monthly to thirty Communicants. I have baptized in this government near eighty children, besides twelve adult persons, my monthly lecture at Raway where I preach to a small congregation and catechised their children hath encouraged several families in Woodbridge an adjacent town to address me to officiate among them which I gladly and readily complied to, having so evident a demonstration of their good disposition to receive the doctrine of the gospel from my mouth and to embrace the Christian faith instead of the erroneous opinions of the Quakers and Independants who are very numerous in that place in which I hope in a short time to see a fabrick erected for the worship of God, for my auditors there and other well disposed persons are willing and ready to encourage the building of it by their contributions, which I receive and apply to promote that laudable and pious design which I have communicated to the Honorable Col. Hunter our governor, who has also been pleased to promise us his license and bounty to enable us to accomplish that good work for the comfort and edification of those poor people who have all along been destitute of the means of salvation and who have hitherto lived as without God in the World. Though I reside at Elizabeth Town, whose distance is ten miles from Woodbridge yet I promise through God's blessing to supply both cures by officiating on every Lord's day, in the forenoon in the former and once a fortnight in

the afternoon in the latter, which I hope to perform in the summer-time when the days are long, but in the winter season I shall, as I now do divide my service between both congregations by preaching alternately. This is the method I intend to pursue in the discharge of my sacerdotal Function which God has been pleased to crown with success and thereby to magnify his power in my weakness, and as large Bibles and common prayer-books are much wanted for the use of both churches, so I humbly pray that the Honorable Society would be pleased according to their usual charity to supply them with the said books with some dozens of small common prayer-books, expositions on the church's catechism and other practical and devotional Tracts which are a great benefit in this colony, where the inhabitants are (as upon the account of their ignorance in the doctrines of Christianity so by reason of their poverty) really objects of that true charity and benevolence of the venerable society whose continual care is to do good to the souls of ignorant men, if that Honorable body will vouchsafe me a parcel of such books I shall with all imaginable care and fidelity distribute them as I have done those I have already received to my great satisfaction.

I am with the utmost respect

May it please the Honorable Society,

Their most faithful and devoted servant,

EDWARD VAUGHAN."

The Records of the Society contain this entry :—

1711.—“ 100 small Common Prayer Books, and 5 pounds worth of Devotional Tracts to Rev. Mr. Vaughan, Elizabeth Town, N. J.” Under the same date alluding to several acknowledgements due from the Society, it is mentioned, “ Such Mr. Townly of New Jersey has already received for his goodness in settling and confirming the land, on which the church is built at Elizabeth Town, when there was a controversy about it. He has been acquainted that the Society esteem it a pious and good act, not doubting but what he hath so done will redound to the glory of God and the satisfaction of his own mind.”

The Rev. Mr. Halliday writes from New York, April 20th, 1714 : “ Mr. Vaughan is now settled and married a fortune of £2000 and has taken up his residence at Amboy and intends to serve it and Elizabeth Town.”

The following is an extract from one of Mr. Vaughan's letters, dated Amboy, August 28th, 1714 :—

“ I most humbly take leave to own the receipt of the Books ordered by the Honorable Society for the Churches I supply and to acknowledge with the deepest gratitude to the Honorable Society great piety in their acceptable present to the Churches, as well as favor in

their augmentation of my yearly allowance for my comfortable support and encouragement." He refers to his care of the church in Amboy (in the absence of Mr. Halliday), and speaks of the advantage of his residence there to his health, "which was much impaired during my abode in Elizabeth Town where I still do and shall continue to officiate in the fore and afternoon three Lord's days successively in every month."

The Secretary of the Society, in the year 1715, reports "that Mr. Vaughan, Minister at Elizabeth Town has used his utmost endeavors to promote the interests of religion and the good of souls, both there and at Amboy."

Mr. Vaughan writes from Amboy, September 28th, 1716, touching his desire to be restored to his former charge at Elizabeth Town (from which it would appear that the Society had removed him), and giving information of trouble between the people of Woodbridge and their congregational minister. Mr. V. was invited to hold service there after the forms of the Church of England, and a "large and convenient timber frame" church was erected. "Its situation is upon a piece or lot of ground appropriated in the first settlement of the town for that use and purpose, by the very prudent and pious care of Philip Carteret Esq. and then Governor of the Province of New Jersey, under the then Lords Proprietors John, Ld. Barclay and Sir George

Carteret aforesaid, &c." The interior of the building was unfinished at this time.

There is an extract from a letter from Mr. Halliday to the Secretary, dated Elizabeth Town, 8th Nov., 1716, in which it is said, "In this part of East Jersey there are three large Townships, Newark, Elizabeth Town and Woodbridge which consist of upwards of a thousand families the chief settlers of which were New England Independents, who are now old and confirmed in their erroneous way. In each of those towns there is a large Independent Congregation who support their preachers with the allowance of £80 per annum, besides House, Glebe and perquisites of Marriages. The church are only one handful of People from England and Scotland not passing sixty families in any Congregation in this Division. By which it appears that the generality of the Country being bound to their Preachers by the prejudices of their Education leave but a small number of the people to us, who considering that we are under the protection of so powerful a body as the Society, think that we need but very little from them; and indeed less than also nothing at all do we receive."

The Rev. Mr. Vaughan, writing from Piscataqua, July 8th, 1717, says: "I fully purpose to divide my care and pains equally between those towns and together with Piscataqua take upon me the supply of the Church at Elizabeth Town. Elizabeth Town itself is a considerable village and equals if not exceeds any

in the Province as well in bigness as in number of Inhabitants, custom and education has engaged them for the most part in the Congregational way, but notwithstanding they are not so very rigid in that persuasion as altogether to deny their attendance on my ministry and to resist the force of reason and argument by which many of them have been and will questionless be gained upon and persuaded to leave their errors and to join in Worship and Communion with the Established Church; there being a large and well-compacted Brick Church built some years ago in that town by the Charitable Contributions of well-disposed persons and dedicated to Saint John the Evangelist."

Mr. Halliday gives this information in reference to the cost of St. John's Church in a letter from Elizabethtown, August 1st, 1717. "I am likewise ordered by your Secretary to give an account of the Building of the Churches in the places where I serve. As to Elizabeth Town, I know nothing but by accounts from others that there was £400 raised by subscription of Charitable People. Mr. Brooks received most of the money and as Mr. Townly informs me he went to England before he made up his accounts, several subscriptions remaining in his hands unpaid, but as his father being engaged for the payment of the workmen, he had made up the deficiencies and given bond for £20 to Elizabeth Town Church however this is, the Bond is now in Mr. Willock's hands but I think ought

rather to be employed for the use of the Church, there being only the shell of Brick, no pews, Pulpit, notwithstanding so much money has been raised for it." * * *

"All over the Province there is neither Glebe Parsonage House, nor salary for a minister, (except at Elizabeth Town £30) nor anything else belonging to the church."

A letter from Mr. Halliday, dated Amboy, Oct. 9th, 1717, makes the following suggestion, which would be considered rather peculiar if made at the present day.

"MAY IT PLEASE THE HONORABLE SOCIETY"

* * * That if the Society would procure a donation of 200 acres of land from the Proprietors of the soil for the use of the Church in each place where they send a Missionary and if the Society could spare for some time a dozen of good negroes from Barbadoes, who might clear that Land, fence, dung, plant, orchard, make Clover, pasture, burn brick-kilns, build parsonage houses, and not only so, but with a little expense they might build churches. This Plantation so improved would afford a Missionary a more plentiful subsistence than the remission of 70 or £100 sterling from England from this with labor by his servants he might be supplied with what is necessary for the maintenance and support of a family and such a Plantation would be a freehold in property of the church in the presentation of the Society or on whomsoever they should devolve it, to which the Missionary should be legally instituted

and inducted and this would remain to the memory of the pious endeavors of the Honorable Society in all future ages."——

——“Agreed between the Rev. Mr. Vaughan and myself that we should jointly write to this purpose, viz: That Elizabeth Town, Piscataqua, Woodbridge, Amboy, and Freehold should be served by a circular turn and should have liberty to reside in any of the places as should be most for our convenience and comfort all this with the greatest submission I humbly offer to your venerable Body and crave the honor to submit myself, may it please your Lordships and Honors,

Your humble and most obedient servant and
missionary,

J. HALLIDAY.”

Humphrey, in his *History of the Propagation Society*, says: “The members of the Church of England wrote a letter to the Society in the year 1717, returning thanks for the settling of Mr. Vaughan among them, expressing themselves further thus: ‘We esteem ourselves happy under his pastoral care, and have a thorough persuasion of mind that the Church of Christ is now planted among us in its purity. Mr. Vaughan hath to the great comfort and edification of our families, in these dark and distant regions of the world, prosecuted the duties of his holy calling with the utmost application and diligence; adorned his be-

haviour with an exemplary life and conversation; and so behaved himself with all due prudence and fidelity; showing uncorruptness, gravity, sincerity, and sound speech; that they who are of the contrary part have no evil thing to say of him.' The Society received several other accounts to the same purport."

In the year 1721, Mr. Vaughan, after giving much interesting information in reference to Amboy, writes to the Secretary: "My auditory in Elizabeth Town where I reside consists of two hundred souls and upwards of which I have more than forty communicants and make no doubt but that their numbers will through God's blessing on my labors and endeavours increase and multiply more and more and that there will be daily added to the Church such as shall be saved."

The next letter from Mr. Vaughan, of which we have a copy, is addressed to the Secretary, and dated,

"ELIZABETH TOWN, NEW JERSEY, Oct. 6th, 1731.

REV'D SIR :

I have long ago taken an opportunity to send you an account of the state of my Parish in answer to your inquiry, but upon the perusal of your Book which I lately had the pleasure and satisfaction to see and which I would have been glad to have received immediately from you I perceive it came not into your hands however I design (through God's help) to make you amends for it. For I am now preparing

the Memorial of the state of Religion in general throughout the whole Province of New Jersey and shall present you with it by the first ships sailing in the spring. In the meanwhile I humbly take the liberty to tell you that my congregation encreaseth not only in this Town, but in the neighbouring Towns of Newark, Whippany and the Mountains where I visit and preach to a numerous assembly occasionally and in the wilderness and dispense the Sacrament to them. I have Baptized here and elsewhere within the compass of two years last past 556 children besides 64 adults, and find in the people a general disposition to receive the Gospel according to the way and manner taught and established in the Church of England, which gains ground through all the Northern Continent even New England not excepted. Glory be to God who hath opened a door to these Gentiles and I am

Rev. Sir &c.

EDWARD VAUGHAN."

June 20th, 1732 the Inhabitants of Amwell and Hopewell write to Mr. Vaughan requesting him to use his influence to procure for them a missionary from the Society.

He writes again to the Secretary from

“ELIZABETH TOWN, Dec. 18th, 1733.

REV'D SIR :

Since my last account transmitted to you I have instituted into the faith of Christ by baptism 88 children and five adults within the compass of this year and am now giving particular instructions to sundry grown persons to fit them for that ordinance and to qualify them for the Lord's Supper, an holy institution shamefully neglected before my coming into the country to the great decay of piety and religion, books of devotion, practicall pieces of divinity and common prayer-books are much wanting for directing the people in their duty to God, instructing them in the right way of religion and relieving aiding and assisting them in a regular conformity to our liturgy and worship: the congregations under my care in the several parts of the country are so very large and numerous that 100 common prayer-books would not supply half the number that stand in need of them and are not of ability to procure them.

If the Honorable Society would vouchsafe to bestow their charity upon them I am persuaded it would have a good effect namely to confirm multitudes in their conformity and affection and lead them into the right way.

The ship is ready to sail, so that I only say that I am &c. &c.

EDWARD VAUGHAN.”

In a letter dated December 16, 1734, Mr. Vaughan acquaints the Society "that he had received the Common Prayer Books and small tracts sent him and distributed them among the people who professed a great esteem for them and were not of ability to purchase them. He had baptized the last year 13 Adults 6 of which were negroes, and 162 children and the number of his communicants is 70 persons at least."

In 1736 the subjoined memorial was sent to England and is of value in connection with the history of St. John's Church, as showing the estimation in which the Rev. Mr. Vaughan was held.

"To the Right Reverend Father in God, Edmond of Divine Permission Lord Bishop of London, and To the Honorable Society for Propagating the Gospel in Foreign Parts.

The Memorial of the Members and well-wishers of the Church of England in Newark in the Province of New Jersey in America Humbly Sheweth

That since by the Dispensation of Divine Providence we are now so happy as to be blest with the light of the Gospel in its native purity and truth as it is in Jesus, and as taught in and by the Church of England as by law established inferior or second to none in the world, either for excellency of Doctrine or purity of Worship, We can do no less than acknowledge with hearts full of joy, love and gratitude our great obligations and express our real thankfulness

next to God to your most venerable body for vouchsafing so questionable a favor to and making us partakers of such an invaluable a blessing by the Ministry of your Missionaries. The Reverend Messrs. Edward Vaughan Minister of Elizabeth Town in our neighbourhood and William Harrison of Staten Island, the former was directed well-nigh 20 years ago by your Honorable Body to extend his ministerial labours to us besides serving St. John's Church in that place and as he has been always ready and willing to do his Duty and to preach the Gospel of Christ among us, but we were not for many years well affected, inclined or disposed, to hear or receive him or any Church of England Divine on account of the strong prejudices or prepossessions which we were bred and trained up in by the respective Pastors and Teachers in the Congregational and Presbyterian way, who all along represented the Church of England and her Worship as superstitious, popish and idolatrous, raised such clamours and outcries against her, as terrified us from examining into her Articles of faith or mode of worship, until we at length took courage and inquired into the matters in controversy betwixt the then Dissenters and the Church of England and were aided and assisted by the help of good Books and the public preaching and private teaching of Mr. Vaughan who has done much good amongst us the latter was called by him, and he was called by him (*sic MSS.*) and he was so good as to officiate for several years and be a fellow labourer

with him in the work of the Gospel and in preaching to us a lecture on the second Wednesday of every month and in visiting the people from house to house for their information and instruction in the way of Godliness and virtue whereby a great door was opened for enlarging the Kingdom of Christ and advancing the interest of the Church of England. To forward which to the utmost of our power we desired that as Mr. Vaughan and Mr. Harrison could not possibly attend us with that constancy and frequency as our zeal for the honour of God and the salvation of our Souls could wish or desire we applied ourselves to Mr. Vaughan and entreated he would join with us in giving an invitation to the Reverend Beach of Newtown in Connecticut Colony to give us a visit and he did accordingly write to him with us to come amongst us. This he highly gratified us in, visited the people, had several conferences and disputations, preached several excellent sermons and discourses, administered the Sacraments of Baptisms and the Lord's Supper, and added to the Church such as should be saved; and gave such universal satisfaction by his sweet behaviour, agreeable conversation and great humanity that we with one consent gave him an invitation to be our Pastor and no less than one hundred and twenty-eight persons declared themselves to be well affected to the Church of England, which from a small beginning like a grain of mustard-seed is now grown to a large tree, wanting nothing but a due cultivation. Mr. Beach

has promised to accept of our call and Invitation provided the Honorable Society will approve of it. And inasmuch as the harvest is great and the labourers are few, we humbly pray that your Honorable Body will according to your wonted zeal and piety for advancing the honor of God and the Salvation of souls, indulge us in this request and transplant him from his charge in Newtown to this our vineyard to be our constant guide and Instructor in Holy things and to show us the way to eternall happiness, to confirm the weak, settle the wavering and strengthening his brethren; for the great affection, personal respect and the near relation that many of us bear to him, render him more acceptable and his labors more acceptable and successful in all probability, than any Stranger from Europe can be under the same Character. We shall only add that we are now preparing proper material of stone lime and wood for the building of a large and decent house for God according to the model of the Church of England and shall contribute towards its support according to our ability and always demean ourselves towards the Divine Being and our worthy superiors as becomes May it please your Lordships Honours

Your most obliged obedient and

Humble Servants, &c. &c."

In the published abstracts of the annual reports of the Propagation Society, appended to the Annual Sermon before that Institution it is stated under the

head of New Jersey (1739) that; "The Rev. Mr. Vaughan the Society's Missionary at Elizabeth Town acquaints the Society by a letter dated the 29th of May 1739 that his Church hath lately received a Benefaction of 9 acres of good land, with a fine orchard thereon, for a glebe for the minister there forever, by the Piety and favor of a very worthy widow Mrs. Anne Arskins of Elizabeth Town. And that he had baptized in the last year 129 Infants and 3 adults and that the number of communicants is 84."

In 1740 Mr. Vaughan writes to the Secretary giving some account of the preaching of Whitfield and making some strictures upon his doctrine, and in 1743 unites with Mr. Skinner in sending a letter to the Society in behalf of the family of one of their brethren whose conduct had been reprehensible.

The death of the Rev. Edward Vaughan occurred in the latter part of the year 1747 and Dr. Rudd in his Historical Sketches of the church, says: "From the information I have received from one who recollected this valuable man, it would appear that he was happily constituted for the times in which he lived, and the sphere of his labors. He was sprightly and engaging as a companion; as a friend and neighbor, kind and liberal; and his public ministrations were marked by great solemnity and tenderness, especially the administration of the holy Supper." In "Notes on Elizabeth Town" by the Rev. Nicholas Murray D. D., it is stated that "The news of the death of Mr. Dick-

inson [the clergyman of the first Presbyterian Church with whom Mr. Vaughan's 'personal relations were always of the most pleasant character'] was carried to Mr. Vaughan just as he was dying, and, amongst the last audible words that he was heard to utter were these, 'O that I had hold of the skirts of brother Jonathan.' "

CHAPTER III.

1747—Letter from Church Wardens—Mr. Chandler invited to become Catechist—Agree to raise £50 for his support, and to build or buy a house—Purchase of present parsonage and glebe—Enlargement of the house—Church built at New Brunswick—That mission united with Elizabeth Town—Letter from Mr. Chandler—Services at Rahway, at Westfield, &c.—Mr. Wood officiates at Elizabeth Town and New Brunswick—Bell procured for St. John's—Efforts to obtain ordination for Mr. Chandler—Need of a resident minister—Leave given to Mr. Chandler to visit England for orders—Church register and some of the records in it—Mr. Chandler's ordination—nine weeks' passage home—Preaches at Woodbridge—Expects to be invited to Whippany—Journey of 200 miles into New England—Preaches at Woodstock—Needs better provision for his support—Interesting facts in relation to Elizabeth Town—Erection of a church in Woodbridge contemplated—Chime of bells—Library—Communion plate sent by George II. for St. John's taken by the French.

AFTER the death of Mr. Vaughan the Church wardens wrote to the Secretary of the Propagation Society the following letter.

ELIZABETH TOWN, Dec. 26th, 1747.

We the Church Wardens and Vestry of St. John's Church in Elizabeth Town in the Province of New Jersey do humbly beg leave to address the Ven'ble

Society upon the death of our late Pastor the Rev'd Mr. Vaughan. We have to our great misfortune owing to the Indisposition of Mr. Vaughan, since last Whitsunday been almost deprived of the ordinances of our Holy Church; and had not the goodness of the neighboring clergy prevailed upon them though with difficulty to visit us we might have been as sheep without a shepherd. In these circumstances it is that in our own and in behalf of a numerous and dispersed people [we] implore the assistance of the truly charitable Society under whose happy influence by the grace of God a Church has been collected here. A few days before the death of Mr. Vaughan, Mr. Dickinson late Dissenting Teacher in this place departed this life. * *

The Dissenters can with great ease be supplied with a Teacher; but alas! our infelicity is such that we must have recourse to a distant aid; yet how thankful ought we to be that it hath pleased God to raise up such pious men as compose that Venerable Society for our support! Upon a mature consideration of these things and upon the advice of the Rev'd Mr. Seabury, the Rev'd Mr. Brown and the Rev'd Mr. Charlton we have given an invitation to Mr. Thomas Bradbury Chandler, educated at Yale College in Connecticut to reside amongst us till he be of age for Holy Orders, at which time if his conduct shall answer his present character, we humbly hope the Society may be pleased to grant him leave to go for England, and if found worthy, that they may continue to him the usual

bounty allowed by them to the s'd church at Elizabeth Town, for the present he may be the means of keeping the congregation together by Catechising and Instructing our youth, and by reading some of the Prayers of our excellent Liturgy, with a Sermon at such times as we can't have the assistance of the Clergy. And we the Church Wardens and Vestry in behalf of ourselves and the rest of the members of St. John's Church, do promise and oblige ourselves to raise the sum of £50 Current Money of the Province aforesaid pr. Annum during the space of seven years payable half-yearly, as an additional sum to the Ven'ble Society's Bounty towards the decent support and maintenance of their Missionary; and to build and provide a convenient dwelling-house for his comfortable Residence upon a certain Tract of land of about 9 acres, which our church enjoys by the charitable donation of one widow Arskins deceased, a late pious member of the same; or elsewhere as shall be found most commodious and further to do and provide everything to the utmost of our slender abilities from time to time that may contribute to his good ease and happiness during his ministration and to the increase and emolument of our destitute Church.

And we do further beg leave humbly to implore and supplicate that Ven'ble and Charitable Body that they would be pleased in their great goodness to appoint the s'd Mr. Chandler their catechist amongst us with an allowance of such a Salary as the Ven'ble Society

shall think fit, that our Children and Servants may have the benefit of public catechizing and farther instruction in the first principles of the Christian Religion and the Salutary doctrines of our Holy Church.

Rev'd Sir, under a just and grateful sense of the long and many benefactions of that truly venerable Body to us and our Fathers; and in a humble confidence and expectation of the continuance of their gracious dispensations and offices of Charity to us and our Church we beg leave to subscribe ourselves the Ven'ble Society's and

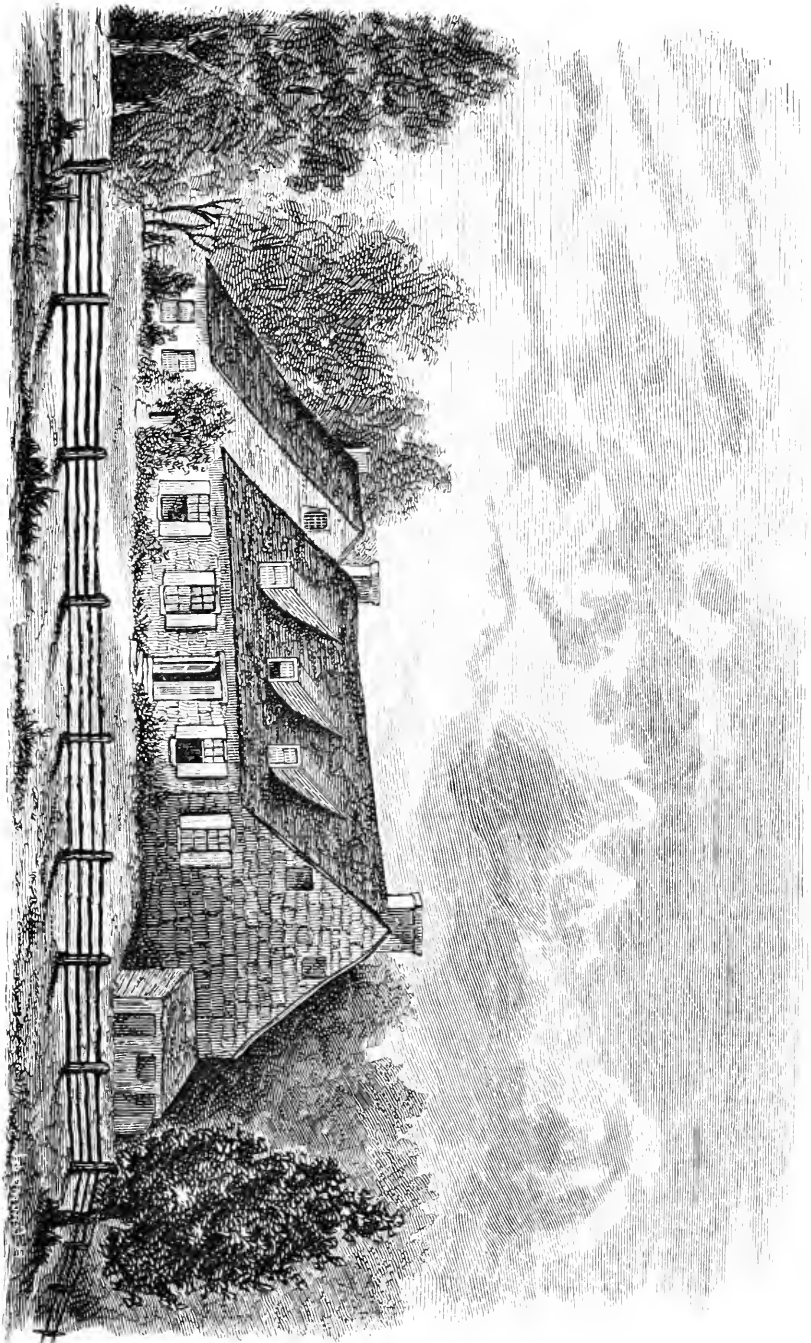
your most obedient and

most humble servants

JOHN HOLSTEAD } *Church*
 HENRY GARTHWAIT } *Wardens*
 and several others.

On the 11th day of December 1749 Messrs. John Halstead, Jacob DeHart, Henry Garthwait and Matthias Williamson in behalf of the Church, purchased the property now occupied by its Rector for "the sum of one hundred and sixty-two pounds New Jersey money at eight shillings the ounce" and thus conveyed it to the Church. (*Vide Appendix A.*)

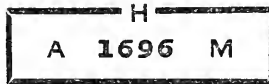
"To all to whom these presents shall come, Know yee that wee the within named Grantees for and in consideration of the sum of five shillings to us in hand paid by the Rector Church Wardens and Vestrymen



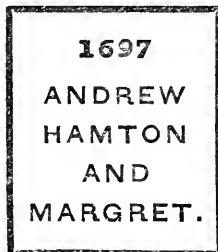
PARSONAGE OF ST. JOHN'S CHURCH, ERECTED 1696, ENLARGED, 1765.

of St. John's Church in Elizabeth Town, Have granted, bargained, sold, assigned and set over and by these presents do grant, bargain sell assign and set over unto the said Rector, Church Wardens and Vestrymen of St. John's Church and to their successors— All our estate, interest, right, title, property claim and demand of in and to the within mentioned dwelling House, Lott of ground and premises, To Have and to Hold the said Lott of ground, Messuage and dwelling House with the appurtenances unto the said Rector Church Wardens and Vestrymen of St. John's Church and to their Successors to their proper use and behoof forever: In witness whereof we have hereunto set our hands and seals this eighteenth day of February one thousand seven hundred and sixty-five."

The glebe contains about four acres of land pleasantly located upon Elizabethtown Creek, near the centre of the city, and the first house, as appears from the corner stones in the foundation wall of the present Parsonage, was built 1696-7. There are two stones one marked thus



and the other thus



from which it appears that the house was erected by Sir Andrew Hampton and Margaret his wife.

This house was enlarged in the year 1765 and an addition made which contains the present Study, Dining Room &c. In 1817 the Parsonage was re-built (with the exception of the addition made in 1765) and is now a commodious and substantial brick edifice, having recently, by the liberality of the congregation, undergone extensive and complete repairs.

In the records of the Society for the Propagation of the Gospel for the years 1748-9 it is said; "The inhabitants of New Brunswick having built a large and handsome church: raised 300 pounds towards purchasing a house and glebe &c. desired Mr. Wood 'a gentleman of a very good life and conversation, bred to Physick and Surgery might, if he should be found worthy of Holy Orders and be admitted into them be appointed their Missionary,' the Society have so far granted their request upon Mr. Wood's admission into Deacons' and Priests' orders by the Lord Bishop of London as to join the Churches of New Brunswick and Elizabeth Town, lately a mission of itself, into one mission under the care of Mr. Wood."

The following extract from a letter from Mr. Chandler is found in the MSS. of the Propagation Society (Letter Book Vol. 10).

“ELIZABETH TOWN Dec. 20th 1749.

REVEREND SIR,

Ever since I have been in this place I have made it my business to answer the ends of the Venerable Society in appointing me their Catechist to the utmost of my ability, with that view I have not only read Divine Service, and catechized the children, but have constantly visited all Ranks of People in the congregation—Particularly that part of the congregation which lives in Raway, a place four or five miles distant from the Church, and am fully convinced of the great usefulness of this Practice. I have occasionally read divine service at a Private House in Raway, and have been surprised at seeing the great concourse of People on that occasion. There are several Families there that make a part of our congregation, one Family in particular of good Repute has in the summer past deliberately and heartily conformed to our Holy Church and behaves with a Zeal very becoming. I find there numbers of the Dissenters well affected towards the Church; and I doubt not by the Industry of a faithful Clergyman in Elizabeth Town a considerable part of the Presbyterian meeting in that place might be gained over to the Church.

About 3 miles to the northwest of Raway at a place called Westfield, are a number of Families that constantly meet together on Sundays when one of them reads a Sermon and the Common Prayers of the Church. Turkey is a Place about 12 or 14 miles to

the west of us; there are some Families there of professed conformists to the Church——”

The Church wardens &c. write to the Secretary (extract).

“ELIZABETH TOWN Decembr. ye 25th 1749.

REVEREND SIR,

——And as our Congregation is already larger than most in this Province we dare almost engage for its greatly increasing if the Venerable Society in their great Charity will be pleased to grant us a Missionary. But on the other hand if they should see fit to neglect us we can have but a melancholy prospect before us, and can foresee nothing but Ruin of our Church being unable of ourselves to maintain a minister. We have already been deprived for above two years of the Ordinances of our Holy Church unless occasionally administered by the Neighboring Clergy as it could consist with their duty to their respective Parishes. But we have not been discouraged as Mr. Chandler has been with us altho’ but in a lay capacity, and as we had hopes of his being appointed our minister as soon as he should be of sufficient age——”

The earnest desire of the vestry of St. John’s Church for the constant services of a clergyman will appear from the letter they wrote May 29th 1750.

“ We the Church Wardens and Vestry of St. John's Church in behalf of ourselves and congregation return the Ven'ble Society our humble thanks for their great goodness to us in ordering the Rev. Mr. Wood to officiate in this place once or twice a month; we had before his arrival been intirely destitute of a minister for almost three years, the unhappiness of which situation we were sadly sensible of, so sensible as has learnt us to have a proper esteem for this great favor w'ch the Venerable Society have charitably conferred on us. Mr. Wood has made us two Visits; we honor him as ye Ven'ble Society's Missionary and hope he will never have reason to complain that we treat him otherwise than with suitable respect—and was it in our power we should readily contribute towards his better support as the Ven'ble Society expects; But that Rev'd Sir we have been at such an expense in purchasing a Parsonage House (whereof we have given an account in our late address) and in getting new Bell, besides the constant expense we are at in maintaining Mr. Chandler, that we fear we shall be able to do but little towards Mr. Wood's Support: and we beg the Ven'ble Society to consider our inability to undergo any greater expenses than we have been at. What we can do, we have done already and we who have been chosen to act for the Congregation have prosecuted the affairs of the Church to the great detriment of our own private affairs. But all this we have done with great cheerfulness being animated with the hopes of

having a Missionary as soon as we should qualify ourselves for the Ven'ble Society's further favors. We have been constantly told by the Clergy that we might expect Mr. Chandler would have liberty to go home for Holy Orders last Fall. By last Fall we provided him a Parsonage House and he was to enter upon his Voyage waiting for nothing but the Ven'ble Society's permission—some time after that we had a rumour we were to be annexed to a new Mission the Ven. Society were about to open at New Brunswick. Then it was that we first began to be disheartened, but to encourage us we were told that probably the foundation of the Story might be, that the New Brunswick missionary was ordered to officiate here till Mr. Chandler should return in Holy Orders. In this perplexity we sent an address to the Ven. Society, in which we gave a short representation of the necessities and circumstances of our congregation and earnestly entreated for leave for Mr. Chandler to go home, not without hopes that liberty might be sent him by Mr. Wood. At length after a tedious passage Mr. Wood arrived, by him we had the honor to receive a letter from you, wherein you informed us that Mr. Wood was appointed Missionary for the Venerable Society for Brunswick and for us, to reside at Brunswick and to officiate here once or twice a month and that Mr. Chandler was continued Catechist. This we receive as a further argument of the Ven'ble Society's being still charitably disposed towards us and acknowledge it as a great

obligation. But may we be permitted Rev'd Sir to express ourselves freely in this affair? The situation of our circumstances is still such that unless we have a Minister constantly to officiate and reside amongst us, we can have but a melancholy prospect before us—Our congregation will decrease and we have too great reason to fear that in time it will hardly deserve that name. For as long as the Dissenters in this town have five Ministers settled, constantly to officiate in publick, to visit them in private, ready to serve on any particular occasion and in a word that are always with and among them, and we can have none with us but once in three weeks, or a month, who resides at the same time at 20 miles distant with a Ferry between him and us which makes our dependence upon him at any particular time more uncertain; as long as this is the case without a prospect of being better provided for, the difference is so great in their favour that most of our People might be persuaded to think it their duty in that condition to join with the Dissenters. A Minister's success in this place depends not so much upon his publick performances as on his private conversation and example. Mr. Wood has orders to officiate here once or twice a month in publick and has but little opportunity for private conversation. Altho' this might content many other congregations, such as are lately gathered, or have never had it otherwise; yet ours which is one of the oldest in this Province and have always been used to have a Missionary to them-

selves are most of them possessed of other sentiments and it will go very near their hearts to be deprived of what they have always enjoyed. On the other hand should the Ven. Society grant us a constant Missionary there is no doubt but our Congregation would greatly increase and our people would not regret the heavy expence and trouble they have been at. Mr. Chandler is the person we have all along had in view and from an acquaintance of between 2 and 3 years we are convinced that he is well qualified to serve us in the character of a Minister, and as he is agreeable to our People universally, it is particularly in his power to be an useful Missionary in these parts. We therefore most earnestly and humbly renew our request to the truly charitable Society that he may have leave to go home for Holy Orders as soon as possible and that he may be appointed Missionary to this place with such a salary as the Venerable Society shall think fit to grant him. We humbly apprehend the interest of the Church in this place depends much on the success of this our request; we therefore throw ourselves once more on the charity of the Ven. Society and are with the greatest submission their humble supplicants and
Rev'd Sir &c.

	<i>Church Wardens</i>	{	PETER TRANBLES HENRY GARTHWAIT
<i>Vestry</i>	{	JOHN HALSTEAD JACOB DEHART MATT. DEHART.	MATTHIAS WILLIAMSON JONA. HAMPTON

ELIZABETH TOWN May 29th 1750,"

The abstract of the Society's report for 1749-50 contains this entry :

“NEW JERSEY.”

“The Rev. Mr. Wood whom the Society in the last year appointed their Missionary to the Churches of New Brunswick and Elizabeth Town hath been some time arrived and is very fully employed, insomuch that upon the earnest petition of the inhabitants of Elizabeth Town, to whom Mr. Wood's duty at New Brunswick will permit him to officiate only on every fourth Sunday, the Society hath consented to appoint Mr. Chandler, who is at present their Catechist and much approved by them to be their Missionary at Elizabeth Town, if upon his arrival in England, he shall be found worthy to be ordained a deacon and priest in our Church.”

In the year 1750 “A Register for the use of the Missionary at St. John's Church Elizabeth Town New Jersey” (which Register is still in use for the entry of Baptisms, Marriages &c.) was commenced and contains the record of services performed by Mr. Ogilvie, Mr. Wood, Mr. Auchmuty and Mr. Chandler, whose first entry seems to have been made November 3d 1751.

BAPTISMS.—“Matthias, Son of Matthias and Susannah Williamson (Maiden name Halsted.)”

“Jane daughter of James and Jane Bruff.”

Some of the earlier records in this book are peculiarly interesting such as: "1774 June 23, Married Joseph, a free Negro, to Mary Matthews, a White, by me &c."

"June 14th 1761 "Christened" "Ami, a wench of Mr. W. Euen, Adult."

Zeb. Son of a Wench of Jos. Magie.

Dinah, Daughter of Do.

Cato, Son of Do."

"Sep. 30th. Mindwell, daughter of &c."

Mr. Chandler's ordination is thus alluded to in the published records of the Propagation Society.

"The Society having given leave to Mr. Chandler their Catechist at Elizabeth Town to come to England for Holy Orders upon the united testimony of their most worthy Missionaries concerning his Qualifications he arrived in England in the Summer: and after being admitted into Holy Orders, and appointed Missionary to Elizabeth Town, he went back and writes thence Nov. 11th 1751, that after a passage of nine weeks, he was got safe home, joyfully received and entered upon the duties of his Mission."

An extract from one of Mr. Chandler's letters to the Secretary (though not specially relating to St. John's Church) is interesting as showing his zeal for the extension of the Episcopal Church.

“ELIZABETH TOWN May 1st 1752.

REV'D SIR.

—Among other places I had an early invitation to preach at Woodbridge, which is ten miles distant situated on the Public Road from hence to Philadelphia. I was glad to accept of it accordingly. I have Preached there 6 times already, and have promised them a lecture every 4 weeks, which I have hitherto and design hereafter punctually to discharge. It is a Country Town, large and populous as most in these parts, but the number of the Families I have not yet learnt. There were formerly a few families there, that professed themselves of the Church of England; but they had not been visited by any of our Clergy for upwards of 20 years, there are two Congregations there, one of Presbyterians and the other of Quakers, the latter of which has very much increased of late years; appearances now are much in favour of the Church there, and I have seldom had less than 200 Hearers.

I expect soon an invitation to preach at Whippany which is the chief town in Morris County and lies 20 miles West from this place, it is one of the last settled places of this Province but is now become very populous; I cannot learn that they have ever been visited by any of our Clergy, but if I can prevail on them to accept of a monthly lecture, on a week day, I shall attend it thro' all the seasons of the year, altho' the Roads for 6 months are extremely bad. I shall spend

as much of my time at these places as I can, consistently with my duty, at home which I must regard in the first place"——

——“Some of the Dissenters at Woodbridge wonder that I take so much pains to come there, and think I have no right, imagining that I am limited by the Society to Elizabeth Town, and I believe it would be best upon the whole, if they would set me down in their abstracts for Elizabeth Town and Woodbridge. It will give a greater sanction to my endeavours and may in time be of service upon several accounts”——

November 6th of the same year Mr. Chandler in a letter to the Secretary, says: “As to Woodbridge I still continue to give them a monthly lecture, whereby I have greatly succeeded. I believe about 200 constantly attend them, among which about 15 families may now be called hearty conformists to the Church.” In the same letter he states; I have lately been a journey of more than 200 miles into N. Engld. and am surprised at the great increase of the Church in many places there. I preached at Woodstock, an inland Town, 35 miles distant from any place where the service of the Church had ever been performed, And by the numbers that attended my lectures and by the desires many of them expressed of farther opportunities of attending on and being acquainted with the service of the Church I am convinced that it is for

want of opportunity that there is not a large Congregation of Conformists.”

Mr. Chandler writes from

“ELIZABETH TOWN Dec. 10 1754.

REVEREND SIR,

I now set myself down to a task which I can no longer defer : and it is with extreme reluctance I enter upon it. I am not forward to communicate to others any unhappiness that may fall to my portion ; and least of all to trouble my greatest benefactors and nothing but pure necessity could prevail upon me to make an application of this nature to the Hon'ble Society could I find any other way to be freed from perpetual anxiety in providing for my Family what they shall eat, and wherewithal they shall be cloathed. I would make myself easy—For when I devoted myself to the service of the Church I renounced every thought of making myself a Fortune and I think I have no greater ambition than to arrive to the free use of my own thoughts and the power of prosecuting the business to which I am devoted with a proper spirit and without distraction. Even had I a fortune of my own I would choose annually to expend part of that rather than to make my complaints to the Society at a time when their expences are increasing and they are engaged in settling a number of new Missions in an Infant Colony. But as this is not my case and they still retain a kind attention to the state of these Provinces—I beg that I may

be heard while I offer a few things in relation to this mission, the great importance of it and the necessity (as matters now stand) of a better provision for its support. These two points I hope will appear from the following account, which may be depended on as true without any exaggeration.

Elizabeth Town is situated on a very Public Road in the most populous and thriving part of the Province. There is to the Northward of it but one Mission in the Province where the Missionary has full employ and officiates at different Places 6 or 9 miles distant. To the Southward there is no Mission within 14 miles and to the Eastward and Westward there is none at all, so that the Mission here must include an extent of 15 miles on the Post Road from New York to Philadelphia and extend as far Westward as the Missionary can serve and as there have always been many Families of Church People in these parts interspersed amongst the other Inhabitants (about 85 Families now living at such a distance as to attend public worship at Eliza. Town when Roads and Weather permit) the supporting a Mission here is allowed to be as necessary as in any part of the Province. Accordingly the Society was pleased to make it one of the earliest Missions in the Province with a Salary of £60 sterl. By the industry and prudence of the first Missionary there was soon a very flourishing Congregation and by what I can learn at that time the professors of the Church were superiour in numbers to the Dissenters. But God

was pleased in his providence to take him to himself. Another Missionary was sent over to succeed him; and about the same time a person was settled in the dissenting Meeting; they both continued for almost 40 years and died in the same month of the year — 47.”

* * * * “In this vacancy I was applied to who was then a Reader and not of sufficient age for H. orders. I came and serv'd it in that capacity and as a Catechist; and for my encouragement the Society was pleased to grant me a Salary of £10 sterling. I soon found that a Missionary here was much wanted; and as the people were desirous that I might serve them in that character I readily engaged on condition that the Society should see fit to dispose of me in that manner. An earnest address to that purpose was sent home by the people with a joint recommendation of the neighboring clergy. But the Society's fund was then low—and we had reason to fear that some particular persons from partial views had made unfavorable representations of the state of this place. For it was annexed to a new Mission 20 miles distant and no encouragement given to expect an alteration in their Favor. In the meantime I had invitations to other places but the inclination and wants of the people made too strong an impression on me and I consented still not to leave them. In this situation I continued upwards of three years encouraging the people all that I could and using my Interest with the Clergy to engage them if

possible to prevail with the Society to reverse their determination.

At last we succeeded and I had leave to go home for Orders for this place with a Salary of £30 sterl. which was half of what had been granted to former Missionaries here. We were all then filled with high spirits and £30 sterling to those who almost dispaired of anything seemed a large sum. The People also had engaged to the Society £60 this currency (equal to little more than £30 Sterling) towards my support, and upon this footing I went home and returned in Holy Orders.

And altho' my expectations of success were too sanguine yet I have the pleasure to see my Congregation increase and some instances of a visible reformation in morals as well as in principle and I doubt not but it would continue to encrease perhaps much faster than at present were I under better advantages to serve them, when I first came to this place 7 years ago the number of communicants was something above 40. Three years after when I went to England they were well nigh 60 and at present they amount to almost 90. But the pains I have taken in order to this are considerable both in visiting and in preaching Lectures in the distant parts of my Mission. By means of a monthly lecture at Woodbridge 10 miles distant which I voluntarily undertook (and a regular attendance upon which thro' all the seasons has cost me much fatigue and many hardships) there are now 20 Families Pro-

fessors of the Church of England and several communicants where three years past there was but one family. I have also had invitations to preach periodical lectures at other distant places, but not being able to undergo the expence I am for the present obliged to refuse them and when so many doors are open for my being more useful it is a great unhappiness to me to be under any restraint—that when my duty calls me abroad my necessities should confine me at home and to attend upon a School.

It may be thought by persons who are strangers to these parts that £30 together with £60 currency engaged by subscription might answer tolerably well in a Country place. Indeed I am of the opinion that there are some Inland places in which it would be a comfortable support, but in this Town provisions of all kinds are as dear as in our most populous Cities. For we are here a Sea Port but 16 miles by water from New York and equally handy to foreign markets and meat of all sorts is in fact dearer here than in the New York market. But of what was engaged by subscription £28 has dropt by deaths and Removals and altho many Families have been added to the Church, yet they are utterly unable to repair to me that loss. We have some Families in our congregation in good circumstances; but the greater part are poor and many of them the proper objects of every kind of Charity and as most of my principal Parishioners are either dead or moved off, so no more can be expected of

those that remain, than that they make good their proportion of the engagement, especially after the heavy expences they have been at of late years in repairing the Church and purchasing a parsonage House and Glebe. As I have received nothing for my trouble from my new congregation at Woodbridge, so I can expect nothing considerable from them as they are small and poor and are about erecting a small Church for the conveniency of public worship.

After all were my people generally backward to exert themselves according to their abilities I should not think they deserved farther Favor from the Society. But I cannot be their accuser in this respect, for I verily believe their chief fault is their poverty. But for this they must not be deserted, nay this very circumstance must strongly recommend them to so charitable a Society, whose general and first design conspires with that of our Redeemer that to the poor the gospel should be preached. And I humbly hope (from my regard and affection to them and not only with a view to my own interest) that the Society after this Information will be graciously pleased, to put it in the power of their Missionary to do them a great service by making the Salary equal to the least in the Province and that they will be pleased to make one of the most important and laborious of their Missions a comfortable living.

I am conscious of my own unworthiness and do not pretend to plead any services I have already done: In

many instances I know that I have fallen short of my duty; however I hope that my earnest and constant endeavors will meet with a favorable interpretation. I have always received from the Society far beyond my deserts, and may God reward all my Hon'ble Benefactors more than seven fold into their own bosoms. But still I will venture to plead the greater services I might do; and since they have done me the Honor to intrust me with the immediate care of this Mission my humble and earnest request is that I may not be under greater disadvantages to answer the ends of my appointment than any other Missionary in these parts and I beg that any former unfruitfulness of this people may not be imputed to them so far as to exclude them from their share in this favor. For my part I have but a bad opinion in general of removals in the Church in this country; and I should rejoice to spend my strength and my days here. But if I should be so unhappy as not to succeed in my Petition in favor of this place; I find that I shall necessarily be obliged in the next place to beg leave of the Society to suit myself with some vacancy when opportunity offers.

I humbly beg pardon for the length of this letter and for the great freedom I have made use of, with the greatest duty and submission to the Society I beg liberty to subscribe myself their and also

Reverend Sir, your most obedient, faithful and
humble Servant

THOS. BRADBURY CHANDLER."

The Society's Records for the years 1754-5 state that; "The Rev. Mr. Chandler the Society's Missionary to Elizabeth Town and Woodbridge, doth great good in his Station: when he went to Elizabeth Town about 7 years ago, the number of his Communicants was only 40, but they are encreased to 90 and many families interspersed in the Country, to the number of about 85 attend Public Worship at the Church in Elizabeth Town, when the Roads and weather will permit; and by means of a monthly lecture at Woodbridge, 10 miles distant, there are 20 families become members of the Church there, where but three years before there was but one family of our Communion; and they are about erecting a Church."

April 10th 1756 Mr. Chandler informs the Society "That the Church in his Mission maintains its ground, and that was the most that could be said of it, as the people were much more attentive to their civil than religious concerns in that critical juncture."

The Rev. Dr. Rudd in his "Sketches" mentions that; "About the year 1757 the Church here was favored by the notice of George II., who ordered a chime of bells, and a valuable library, for the use of the congregation, with some plate for the altar; these were taken by the French, and of course we lost the benefit and pleasure of the gift."

CHAPTER IV.

1760—Wallingford Controversy—Prevalence of smallpox—Good feeling between Dissenters and Churchmen—Mr. Hardy appointed Governor—Money raised by lottery for repairing church and parsonage at Amboy—Proposal to annex Woodbridge to that Mission—Need of tracts—Mr. Chandler's views adverse to preaching much about the Church—Charter granted to St. John's Church—Charter—Letter from Perth Amboy in reference to the progress of the church in Piscataway, Mount Holly and Trenton—Prospect of a Bishop for America—St. John's vestry vote to enlarge the church—Determined to rebuild—Foundation laid—Progress of the work arrested by the Revolution.

Mr. Chandler writes to the Secretary from

“ELIZABETH TOWN July 5th 1760.

REVEREND SIR,

My last letter was of the 12th of November which was intrusted to the care of Mr. Milner; and as I have heard of his arrival I hope it came safe to hand. I then enclosed two Pamphlets relating to the *Wallingford controversy* there have since been published several others on that subject, which I have accidentally seen. I have sent to New England for a copy of each and if I succeed in my endeavours to procure them I shall take the liberty also to transmit them. As I ex-

pect that will be soon I will not trouble you at present with anything farther than the necessary account of my own Mission. My congregations both here and in Woodbridge have suffered much by the loss of many useful and reputable persons who have died of the Small Pox; which distemper was never so epidemical in these parts, nor attended with such ill effects to the unhappy patients. To much more than half those who had it here in the natural way it has proved fatal. Nothing else material has happened in my Mission. I continue to do my duty here and at Woodbridge in the best manner I am able and have reason to hope that I am not altogether unsuccessful. From Michaelmas last (for I find that my last account comes down no later) until Midsummer I have christened one adult and 23 Infants and have had four new Communicants.

Many persons otherwise of unblameable lives continue to be backward in coming to the H. Communion; notwithstanding my utmost endeavours to convince them of their duty herein, and to persuade them to practise it. For which reason I must renew my application to the Society, for a number of the *Reasonable Communicant* or some such book, if they are not ordered already; and I shall be careful to distribute them in the most proper manner. I have only to add that I have drawn for my Salary until Midsummer, and that I am with the greatest respect

Reverend Sir &c.

THOMAS B. CHANDLER."

The following is an extract from one of Mr. C's letters.

“ELIZABETH TOWN April 6th 1761.

REVEREND SIR,

—The Church seems to be in a state neither of increasing nor of losing ground in regard to its numbers. This appears to me to be in some measure owing to that general harmony and good understanding which subsists between ye Church and the Dissenters. The points in controversy between us, some years ago were disputed with warmth and some degree of animosity. Then ye Church visibly gained ground. But those disputes have for some time subsided and Charity, candor and moderation seem to have been studied, or at least affected on both sides. The Dissenters have become so charitable as to think there is no material difference between ye Church and themselves; and consequently that no material advantage is to be had by conforming to ye Church and under the influence of this opinion, custom and a false notion of honor will be an effectual bar against conformity.

On the other hand I fear that such is ye moderation of ye Church, as to return ye compliment in their opinion of ye Dissenters and possibly in time we may come to think that ye unity of Christ's body is a chimerical doctrine—that Schism is an Ecclesiastical Scarecrow—and that Episcopal is no better than ye leathern mitten ordination; or in other words, that ye authority derived from Christ, is no better than that

which is given by ye mob. I hope the Clergy do not countenance these notions; but if they are suffered to prevail amongst our own people, ye Clergy must in some measure be accountable for it——

Reverend Sir &c.

T. B. CHANDLER.”

The Society's abstract of reports for 1761 states that; “Mr. Chandler continues to do duty at Woodbridge so far as is consistent with his obligations at Elizabeth Town and administers the Holy Communion there three times a year, viz: On the Sundays succeeding the three great Festivals. In the preceding half year he had baptized 1 adult and 29 Infants. He has had 6 new Communicants this year.” * * * * “He begs a number of *The Reasonable Communicant*, which were sent him accordingly.”

Mr. Chandler writes to the Secretary (extract).

“ELIZABETH TOWN Jany. 5th 1762.

REVEREND SIR

My last letter was of July 5th since which time nothing material hath happened in this Province, excepting ye succession of Mr. Hardy to ye government. The poor destitute Church of Amboy where his Excellency resides seems already to have experienced some happy effects of his presence; for partly in consequence thereof they are now raising money by a lottery for repairing their Church Parsonage House

&c., and I am informed have renewed their application to ye Society for a Missionary many of them having of length become sensible of their want of one. Should one be granted them I beg leave that Woodbridge may be annexed to that Mission. The Churches of those two places are but four miles distant and may easily be served by the same Missionary.

Of ye rise and progress of that Church, I have from time to time informed the Society ye substance of which it may not be improper on this occasion briefly to recapitulate.

As soon as I entered into ye Society's service as Missionary in the year 1751 I made it my practice to preach Lectures on week-days in ye most distant parts of my Mission, as often as I had invitation and opportunity. I soon was invited by some of ye Woodbridge people who had casually been at my Lectures to preach there; and considering that there had formerly been a Church in that Place, which had gone to ruin, and ye congregation mixed with ye mass of Dissenters for want of having ye Church service performed amongst them I ye more readily accepted of ye Invitation. I found but one family in ye Place that still adhered to ye Church which attended its worship at Amboy; but several which had no aversion to it, and some which were much disgusted at ye proceedings of ye Presbyterian Meeting. My Lecture was much crowded and I was importuned to visit them again. I soon met with such encouragement that I engaged

to give them a monthly lecture which I continued for several years. The event was that about twenty Families conformed to the Church. They built a small but decent Church in the year 1754, from which time I have made it a Rule to preach in it every 6th Sunday and to administer ye II. Communion thrice a year. The severe manner in which I had ye Small Pox in 1757 and ye ill effects whereof it was three years before I perfectly recovered greatly interrupted ye course of my services, especially at Woodbridge which is ten miles distant: but for some time past I have gone on in my wonted course and ye Congregation hath been kept tolerably together. What I have done hath been full as much as was consistent with my duty to ye first and immediate object of my care; but more than I have hitherto done seems now to be necessary; and yet the circumstances of my Congregation here are such, that I can be less spared than ever.

The Society will be pleased to remember, that I was appointed their Missionary at Woodbridge on my own request with a discretionary power to serve them in such a manner and proportion as ye circumstances of that Place and this might render expedient. An enlargement of my Salary on that account, was neither asked nor desired, nor were any promises of pay made me by the people, nor have I ever received any pay or gratuities to ye amount of more than Five Guineas in ye whole time of my serving them altho' in that service I have rode more than 3000 miles and preached near

200 sermons besides doing other duties. This I mention to show that I have been a Volunteer in this service, having received ye Society's permission rather than their orders relating thereto and having been under no obligations to ye people who consequently have no reason to complain that I now decline it; which yet I should not do without some prospect of their being better provided for in ye manner I have proposed——.

I am with great respect Rev'd Sir &c.

T. B. CHANDLER."

The following extract bears date

"ELIZABETH TOWN, July 5th, 1762.

REVEREND SIR

——As to Roman Catholics, we have none in this Province. The Chief Enemies of ye Church are ye English Dissenters of different denominations who are thrice as numerous as its Professors and more active against us than our friends are for us. Of their open opposition indeed for some years past we have no great reason to complain; but the secret arts whereby they are endeavouring to undermine ye principles of ye Church amidst ye fairest professions of Friendship, and perhaps many of them without a consciousness of any bad intentions unless we are well guarded may be of infinitely worse consequences than any open attacks.

In order to prevent this evil, it would be of great use to distribute or at least to circulate some tract upon ye nature and constitution of ye Christian Church—ye necessity of authority derived from Christ in ye Ministers of it—ye nature and guilt of Schism &c. These points have been well handled by many of our writers; but I could wish to see them brought together in a moderate compass and treated in a manner that is very plain and pathetic. I know of no piece at present which is executed altogether on this plan. 'The *Englishman directed* &c. is a good thing a few copies of which would be very useful in my Mission. It is undoubtedly ye duty of ye Clergy to instruct their hearers in all necessary and needful Truths. But to dwell much on ye foregoing subjects in ye Pulpit might have had a bad effect upon some and not so good an effect upon others as a well written Tract on ye same subjects which they can examine at leisure and of which they can attend to the force of every argument besides many of our own people are always absent from Church and some others would be willing to read a Pamphlet or small Book who never vouchsafe to attend our service at all——.

Rev'd Sir &c.

T. B. CHANDLER."

The following is a copy of the Charter obtained in July 1762, preserved in the records of the Vestry, and still governing the Church. Dr. Rudd in his Sketches

says, it was confirmed by the Legislature after the Revolutionary war. The acts of the vestry have been recorded in the same book from 1762 to the present time.

CHARTER.

GEORGE the Third by the Grace of God of Great Brittain France and Ireland, King Defender of the Faith &c. TO ALL PERSONS to whom these Presents shall come Greeting: Whereas our Loving Subjects the Reverend Thomas Bradbury Chandler and John Halstead, Jacob DeHart Henry Garthwait, Jonathan Hampton, Amos Morss, Ephraim Terrill Mattheais Williamson, John DeHart, John Ogden, Cavalier Jouet and John Chetwood Members of the Church of England at Elizabeth Town in New Jersey in Behalf of themselves and the rest of the members of the said Church by their humble Petition presented to our trusty and well beloved JOSIAH HARDY ESQUIRE Captain General and Governor in Chief of our said Province of New Jersey have humbly prayed for our Royal Grant by Letters Patent under our Great Seal of our said Province to incorporate them into a Body Corporate and Politick with perpetual succession by the name of the Rector, Church Wardens and Vestry of St. John's Church in Elizabeth Town while there shall be a rector of said Church Resident at Elizabeth Town and in case of a vacancy of a Rector Then during

such Vacancy, by the name of the Church Wardens and Vestry of St. John's Church in Elizabeth Town with such Powers, Privileges, Libertys and Immunities as are necessary for the well ordering and regulating the affairs of the said Church. And we being willing to grant the reasonable Request of the said Petitioners in that Behalf,

Now know ye That we of our Especial Grace Certain Knowledge and Meere Motion Have given granted constituted, appointed ratified and confirmed And by these Presents for us and our successors Do give grant constitute appoint ratify and confirm unto the said Thomas Bradbury Chandler John Halsted Jacob DeHart Henry Garthwait Jonathan Hampton, Amos Morss Ephraim Terrill Matthais Williamson John DeHart John Ogden Cavalier Jouet and John Chetwood and the rest of the members of the said Church and their successors forever THAT they now are and from henceforth shall be one body CORPORATE AND POLITICK in Name Deed and in Fact at all times hereafter to be known and Distinguished by the name of the Rector Church Wardens and Vestry of St. John's Church in Elizabeth Town except when there shall be a vacancy of a Rector of said Church and then during such vacancy by the name of the Church Wardens and Vestry of St. John's Church in Elizabeth Town which body Corporate and Politick shall consist of one Clergyman a Presbyter of the Church of Eng-

land now as by Law established duely qualified for the Cure of souls Two Church Wardens and Nine Vestrymen Members of the said Church. The said Church Wardens and Vestrymen hereafter to be elected and Chosen annually at said Church by the Plurality of Voices of the Members of the said Church who shall be present on Monday in Easter week Which said Church Wardens and Vestrymen shall have a perpetual Succession and the like Power and Authority to act and perform all Things relating to their offices as Church Wardens and Vestrymen in England Do act and Perform there. And upon any vacancy of a Rector of said Church Misbehaviour, Non-residence in the said Town or neglect of his Duty, Do give grant, ratify and confirm unto the Church Wardens and Vestrymen of St. John's Church in Elizabeth Town and to their successors to be hereafter annually elected and chosen as aforesaid from henceforth forever the nomination and appointment of a Presbyter of the Church of England as now by Law established (but of none other) to be the Rector of said St. John's Church in Elizabeth Town which Right of Nomination and appointment of such a Rector so Qualified to serve the Cure of the said Church shall forever to them belong and Appertain or to the Major part of them. And we do give ratify and confirm unto the said body CORPORATE AND POLITICK that by one or either of the names aforesaid as the said body

Corporate shall then happen to be circumstanced shall be able and in Law capable to sue and be sued plead and be impleaded, appear and be answered, defend and be Defended in all and singular Suits, Actions, Controversies and all other things of what nature or kind soever in all or any of our Courts of Judicature Law and Equity as also by one of the names aforesaid as the said Body Corporate shall then happen to be circumstanced to ask, demand take Possess receive hold possess in fee simple enjoy Purchase and acquire Lands Tenements, Hereditements Goods and Chattles and them or any of them to use let set grant demise Bargain or sell not exceeding the yearly value of Five Hundred Pounds Lawful money of England Yearly Income. PROVIDED ALWAYS Notwithstanding the Power and Authority herein before given and granted to the Rector Church Wardens and Vestry or all or any of them. Nothing in these Presents is meant or intended to authorize or impower all or any of them to Bargain, sell Dispose, change or alter any Lands Tenements Goods or Chattles given or granted to the said body Corporate from the use End or Purpose for which the Donation was made given or granted contrary to the true Intent and meaning of the Donor or Donors; But that all such Alienations and Misapplications shall be Void and of none Effect and that the Rector, Church Wardens and Vestrymen that shall hereafter make such Alienation

or Missapplication of such Donations contrary to the true Intent and meaning of the Donor or Donors. They and every of them and every of their Heirs Executors and Administrators shall be accountable for and Liable to make satisfaction for the same to the succeeding Church Wardens and Vestrymen of the said Church.

AND WE DO hereby give grant ratify and confirm unto the said Body CORPORATE AND POLITICK and to their successors forever that it shall and may be Lawful for them to make or cause to have made have and use a Common Seal and the same to alter break or new make at their Discretion. And that it shall and may be Lawful to and for the said Church Wardens and Vestrymen so often as shall be thought needful for the ordering and disposing the affairs of their said Church and Corporation to assemble and meet together being thereunto called by the Rector and one of the Church Wardens or by one of the Church Wardens and two of the Vestrymen or by one of the Vestrymen and that the Major Number of them the Rector Church Wardens and Vestrymen for the time being while there is a Rector or in case of a vacancy of a Rector the Major Number of the Church Wardens and Vestrymen shall make a Vestry which Vestry so met shall have full Power and Authority at all times hereafter to make ordain and Constitute such Rules and Ordinances for the good order and Regulation

of the said Church or Corporation as they or the Major Part of them Present shall think fitt which shall be entered in a Book or Register kept for that purpose and be as good valid and effectual as if made or consented to by every Individual of the whole Body.

And we do give and grant unto the said Vestry of St. John's Church in Elizabeth Town Power and Authority to nominate choose and appoint such Person and Persons as to them shall be thought meet and convenient to be Clerk Sexton and other officers of the said Church and to admit accept and receive such and so many People as they shall think fitt to be members of the said Church and Corporation. And we Do further by these Presents nominate constitute and appoint the aforesaid Thomas Bradbury Chandler to be the first and Present Rector of the said Church and the aforesaid John Halsted and Jacob DeHart to be the first and Present Church Wardens of the said Church and Henry Garthwait, Jonathan Hampton Amos Morss Ephraim Terrill Matthias Williamson John DeHart, John Ogden, Cavalier Jouet and John Chetwood to be the first and Present Vestrymen of said Church which Church Wardens and Vestrymen are to Continue in the said several offices respectively untill the time appointed for the Annual Election of Church Wardens and Vestrymen. AND FURTHER our will and pleasure is AND we do for us our Heirs and

Successors ordain and grant that if it shall happen that any of the said Church Wardens and Vestrymen nominated and appointed as aforesaid shall Dye or be removed before the said Yearly Day of Election, That then and in every such case it shall and may be Lawfull for the Members of the said Church to proceed to a new Election of one or more of their Members in the Room or Place of such officer or officers so dying or removing according to their Discretion.

TO HAVE AND TO HOLD all and singular the Liberties Priviledges Franchizes, Immunities and all other the Premises herein and hereby given and granted unto the said Rector Church Wardens and Vestrymen of St. John's Church in Elizabeth Town and to their successors forever. YIELDING AND PAYING therefor yearly and every year forever hereafter unto us our Heirs and Successors at the Church in said Town on Easter Monday one Pepper Corn if the same be Legally Demanded.

IN TESTIMONY WHEREOF we have caused these our letters to be made Patent and the great Seal of our said Province of New Jersey to be hereunto affixed.

WITNESS our trusty and well beloved JOSIAH HARDY ESQUIRE our Captain Generall and Governor Commander in Chief in and over our said Province of New Jersey this Twentieth day of July in the

Second Year of our Reign and in the Year of our Lord one Thousand seven Hundred and sixty two.

READ.

The following letter, though not relating to the history of St. John's Church, is inserted to show the progress of the Episcopal Church in the Province nearly a hundred years ago.

“ Mr. Charlton and others to the Secretary

PERTH AMBOY NEW JERSEY Dec. 6th 1762.

REV'D SIR :

The Clergy of this Province together with the Rev'd Mr. Charlton of New York having occasionally met together in Amboy beg leave to address the Venerable Society and to represent several particulars which are apprehended to be of some importance to the Church in this Province.

As the small congregation of Piscataqua have within a few years been at the expence of building a new Church and appear to be willing to contribute to the support of a Minister in proportion to their abilities, they have repeatedly desired us to request of the Society that some neighbouring Missionary might be requested to take them under his care. Of this we gave an account in one of our former addresses and desired the Rev'd Mr. McKean to officiate among them as often as he could until the Society's Pleasure should be known ; with which advice he has been so

good as to comply and as we still judge them worthy of the favour they request we take this opportunity again to recommend them to the Society and also to transmit a copy of their last application to us.

While we were lately together at Burlington application was also made to us in behalf of a large body of people living in Mountholly who profess themselves Members of the Church of England and have been under the care of the Rev'd Mr. Campbell. They represent that such services as Mr. Campbell is able to do therein consistent with his duty to the other parts of his Mission are inadequate to their wants. They set forth their spiritual necessities in the most earnest and moving manner and beg us for Christ's sake to make known their case to the Honorable Society. As nothing less seems to be sufficient than a new Missionary in that quarter we informed them what qualifications would be expected by the Society previous to such a request and promised that when they should be thus qualified we would recommend them as they desired of which in the mean time we think it our duty to inform the Society.

The good people of Trenton having desired us to join with them in requesting a Missionary as we found them willing to exert themselves in contributing towards his support and to give proper security for their so doing we approved of their request and had determined to recommend them, but in the mean time we had the pleasure to hear of the appointment of Mr.

Treadwell to that Mission, a young gentleman of a very amiable character whose arrival we still impatiently expect as we understand it is more than three months since his embarkation." * * * *

"These are the several particulars we thought needful to mention. As we have no Ecclesiastical Superintendent here we endeavour to give all the attention to the affairs of the Church in this Province in general which our obligations to particular Missions will admit of, in which we hope we shall have the honor to meet with the Venerable Society's approbation. We beg leave to subscribe ourselves most dutifully their and very respectfully Rev'd Sir &c.

RICHD. CHARLTON	ISAAC BROWNE
COLIN CAMPBELL	SAML. COOK
T. B. CHANDLER	ROBT. McKEAN."

In a letter from Mr. Campbell to the Secretary dated Burlington June 25th 1763 he says, "We hear with joy that amongst other blessings on the confirmation of the late peace that God hath put it into the hearts of his Majesty and those in authority under him to see the expediency of appointing a Bishop for the superintending of the Churches and Clergy of the Episcopal Churches here."

The abstract of the published records of the Society for Propagating the Gospel mention that Mr. Chandler writes January 24th 1763; "That the vestry of Elizabeth Town have passed a vote for enlarging the

Church, and that he had baptized in the preceding half year 17 infants, one of which was a Black and had had 3 new Communicants." Dr. Rudd refers to this resolution in his Sketches, and says; "But it does not appear that any effort was made for accomplishing the object, and we hear nothing more on the subject until the year 1774 when instead of enlarging it was determined to build a new Church. The foundation of a building, 85 feet in length by 50 in breadth, was laid around the present building. The materials for the building were collected, and money raised to defray the expense. The troubles of the Revolution were in a few months so great as to put a stop to the work. During that long and agitating period, most unfortunate to the immediate, if not ultimate prosperity of the Church, all the money was spent in other ways, the materials were either removed or destroyed, and no vestige of this pious work remained but a part of the foundation, just even with the surface of the earth, traces of which are still to be seen."

Mr. Chandler writes to the Secretary (Extract) from

"ELIZABETH TOWN, Jan'y 5th, 1764.

REV'D SIR:

The whole number of Communicants in this place altho' it sometimes has been upwards of 90 at present is reduced by deaths and removals to about 75, of these we have seldom more than 50 together at a time which is owing to their dispersed situation. I still find it

extremely difficult to remove the unreasonable prejudice which prevents men's obedience to this divine Ordinance which I believe is also the case of many of ye Clergy as they generally prevail throughout ye American Colonies, altho' not equally in all places.

Rev'd Sir &c.,

THOMAS B. CHANDLER."

CHAPTER V.

1764—Whitfield revisits Elizabeth Town—Mr. Chandler refuses him the use of his pulpit—Reasons therefor—Desires to avoid controversy in the pulpit—Diligence and popularity of the Dissenting Clergyman at Elizabeth Town—Zeal of his people—Some account of the condition of St. John's Church—Addition to the parsonage house—Allusions to Mr. Whitfield and to the Clergy of Philadelphia—Efforts to obtain a Bishop for the American Colonies—House purchased for an Episcopal Residence—Discontent in consequence of acts of the British Parliament—Sensible remarks upon their probable effect—Dr. Chandler receives degree of D. D. from Oxford—Letter to the Lord Bishop of London—Refers to need of a Bishop—Anxiety on the subject.

THE Rev. George Whitfield who was in Elizabeth Town in the year 1740 revisits the place twenty-four years after, as appears from an extract from one of Mr. Chandler's letters bearing date,

“ELIZABETH TOWN July 5th 1764.

REVEREND SIR :

Some things have lately happened in my Mission of which I think it my duty to inform the Society. My Tranquility which never before was interrupted was somewhat disturbed in ye Winter past by reason of my refusing my pulpit to Mr. Whitfield, who signified his

desire of preaching in my Church. This unluckily was at a time when no Clergyman had yet refused him since his last coming into the country and after his having had ye free use of ye Churches in Philadelphia, which last consideration was what led my people to expect and desire that I should receive him into mine. But knowing ye very exceptionable point of light in which he formerly stood with my superiors at home thro' his undutiful and schismatical behaviour and having no evidence of his reformation in those respects much less of his having made any due submission to the Governor of ye Church and obtained ye Bishop of London's Licence, I could not think ye example of ye Clergy in Philadelphia sufficient to justify a conduct in my opinion so absurd or so inconsistent with ye Rules of our Ecclesiastical Policy. These reasons I offered but a great part of my people remained unsatisfied and appeared to be much offended at my incomppliance. I was not without some degree of anxiety about the event of it; but ye tumult has gradually subsided and matters have for some time returned to their former level excepting that two or three persons of no consequence have left ye Church.

However whether this has been altogether owing to the above refusal or to another cause I cannot pointedly say; yet I suspect ye latter viz: that they have been seduced by ye arts of the Dissenters who are at this time in this part of the world using all their dexterity and address to gain proselytes from ye Church.

It is a great hardship upon ye Church in these Colonies that its friends must act only on the defensive, ye times being such as to render it imprudent and unsafe to venture into ye Territories of its Enemies. If ye Clergy say a word even to their own people concerning ye unity of Christ's body, ye nature of schism or ye necessity of authority derived from Christ in ye Ministers of his religion ye alarm is immediately sounded, we are stigmatized as factions and not only so but ye Ven'ble Society is abused on our account. If we are altogether silent on these heads our own people grow indifferent and in time may think it immaterial whether they are in communion with ye Church or join with a conventicle. This I fear is beginning to be ye case of my own congregation in particular. I have always made it a Rule to preach chiefly on practical subjects and to bring as little as possible of controversy into ye Pulpit. I have always lived upon good terms with my Dissenting Neighbours and with some of them I have cultivated a considerable degree of Friendship. This has been my manner for some 13 years that I have been in this Mission in consequence of which while I have been generally esteemed by my own congregation I have had no ill report amongst them and this I take to be much the case even at present. But while they have no objections to my private character and behaviour and many of them pretend to esteem it I know that I am maligned as a Clergyman of ye Church—and with the fairest pretences to Catholicism and moderation and

respect for ye Church to prove ye sincerity of which they will occasionally attend upon our service, they are perpetually aiming to bring it into disrepute; in order whereto misrepresentations and scurvy insinuations are sometimes found to be of excellent service.

The Dissenting Teacher of this place is a man of some parts and of a popular address and has ye appearance of great Zeal and Piety. He preaches frequently thrice on Sundays gives an Evening Lecture every Thursday in the Meeting-house besides praying and exhorting from house to house, many of my people of course fall in with his Evening lectures, and it is natural to suppose that some of them are captivated with ye appearance of so much Zeal and Piety. At ye same time ye Dissenters almost to a man are watching every opportunity to promote ye cause and not so much as a negro can fall in their way but some of them will try to proselyte him and they are now provided with a very strong argument for that purpose taken from those sudden and instantaneous conversions which within 6 months have frequently happened in this and ye adjacent Towns amongst ye Dissenters whereas there have been none in ye Church.

In this situation I think it almost impossible but some impressions must be made upon ye weaker part of my congregation unless methods can be taken to counteract them and what methods are left to be taken I find it very difficult to determine, directly to attack these notions would probably in our present circum-

stances produce more mischief than service and to do it obliquely will hardly be effectual. To say anything even against this kind of conversion, whose conversion is known to be so greatly needed would be shocking to ye multitude; and yet to say much in favour of them is to contradict both reason and experience. If ye Clergy are governed altogether by a Principle of giving no offence perhaps it is most agreeable to worldly prudence; yet to act with spirit in ye defence as well as cultivation of our Lord's Vineyard seems most consistent with our Christian duty. Extremely happy should I think myself in this case as well as in many other difficulties which frequently arise, was there a Bishop in these parts to whom I could apply for advice and direction! But if this is still judged to be too great a happiness for ye Church in America so long persecuted by its enemies and deserted by many of its pretended friends we must submit. I hope ye Clergy will continue in the regular discharge of their duty with as much prudence and Patience as possible and leave ye event to providence.

Reverend Sir &c.

THOMAS B. CHANDLER."

Mr. Chandler writes to the Secretary (Extract) from

"ELIZABETH TOWN Feb'y 12th 1765.

REVEREND SIR,

— I was in hopes that by this time I should have been able to tell of ye flourishing state of my Mission,

but that is a pleasure of which I am still deprived, and yet I cannot say that it greatly declines or that I am much discouraged. Altho' some few persons, none of whom are of any influence have been seduced from ye Church in ye year past, by those acts mentioned in my Letter of July 5th, and notwithstanding that several Families of my Congregation have moved to other parts of the Province I have still under my care 97 Families who profess themselves of ye Church and whom I believe in general to be as good Christians as their Neighbours whatever may be pretended——

Reverend Sir

Your very respectful and obedient serv't

THOMAS B. CHANDLER."

The following extract from one of Mr. Chandler's letters to the Secretary contains information of peculiar interest. The addition to the Parsonage House to which he alludes, still stands forming a wing to the present building, and one of the rooms retains its original form and somewhat of its original appearance.

"ELIZABETH TOWN July 5th 1765.

REVEREND SIR,

——The state of my own Mission has of late, altered considerably for ye better; and those disagreeable prospects I formerly mentioned are at present changed for a more pleasing appearance. My Church was never more crowded than it has been for some

months past ; and I have upwards of 50 Catechumens whom I regularly attend every Sunday. As a proof of ye good temper to which my People have returned, and are returning they have lately rais'd a Subscription for enlarging the Parsonage House, in which they have been as generous as I could well desire considering their abilities. Since the 5th of Jan'y last I have baptized 17 Infants, but I have had only one new Communicant. I can recollect no other particulars needful to trouble you with at present, excepting that I have this day drawn for my last half years salary, which Bill I hope ye Society's Treasurer will honor.

I have this moment had ye pleasure of receiving your Favor of Feb'y 28th forwarded by Dr. Smith of Philadelphia. I think myself extremely happy in ye Society's and your approbation of my conduct in a late difficulty ; which as in all cases, it will be my constant endeavour to deserve, so it will be one of ye greatest pleasures of my life to obtain. It has been and by ye Grace of God ever shall be my aim to discharge the various duties of my station, as with steadiness and firmness on ye one hand, so with prudence and temper on ye other. I am liable to mistake thro' defect of judgment but I trust I never shall err greatly from badness of principle or disposition. The duties of a Clergyman cannot be duly discharged in any Country without vigilance, care and prudence ; and the Society need not be informed that these things are peculiarly necessary to their Missionaries in this—where with re-

gard to ye Church and ye Clergy ye Laws are neither favorable, nor explicit rights are not defined, ye general disposition of ye people not friendly, and where we have no superiors near to direct us in difficult and doubtful cases.

The favorable construction you put upon the conduct of my Brethren in Philadelphia is a proof of that candor and tenderness with which ye behaviour of ye American Clergy in general is considered by our superiors at home. Nor did I mean to accuse them of more than a mistake of judgment and if I expressed myself with some warmth in my Letter, it was because I was then smarting under ye ill effects of their compliances. Those compliances I cannot still but think were ill judged and that all Mr. Whitfield's bitterness and rage against ye Church would have availed but little, had he been able only to attack it openly and from without. But what gives him an opportunity of really hunting ye Church, is his pretended friendship for her, his wearing ye Garb of her Children, his frequently quoting *our excellent Liturgy*, Articles, Homilies &c., with solemn declarations of his esteem and admiration. I will say no more of him as he has at length left us; but my greatest fear is that he will soon begin to hanker after his *dear America*, few people choosing to continue long in a state of Insignificance, when they have it in their power to appear with more than Apostolic importance.

It is no secret at home that ye people in this

country are greatly dissatisfied with some late proceedings of ye British Parliament. How such a general discontent may operate is impossible to foresee: however I do not apprehend any considerable effects from it in this Province. But should the worst happen I think I can answer for my Brethren, at least I can promise for myself, that I will exert myself to the utmost to allay the ferment and to promote a peaceable submission to ye Higher Powers not only for wrath, but for conscience sake——

I am Reverend Sir &c.

THOMAS B. CHANDLER.”

EFFORTS TO OBTAIN A BISHOP FOR THE AMERICAN COLONIES.

The importance of the appointment of a Bishop for America was most deeply felt by the Colonial Church for generations before its ardent desire was fulfilled. The most earnest representations had been made to those in authority in England of the wants of the Provinces in respect to resident Bishops and Mr. Chandler was deeply interested in the subject. The design of this Record forbids entering at length upon a matter concerning which so many addresses and appeals were sent forth, and so much has been written. The Clergy of New Jersey in Convention (under date Perth Amboy Oct. 3d 1765) write a long and fervent letter to the Secretary in reference to an American Episcopate, in which they mention, that at an early date;

“A Standing Committee was appointed to find out ways and means for the support of it, and a place was purchased in this Province at a great expence for the Bishop’s Residence, but when the matter was in a fair way of being speedily accomplished the death of that excellent Princess alone prevented it.” This address which is preserved in the Lambeth Manuscripts contains much that is valuable and interesting and is signed by Myles Cooper “President of ye Convention” Richard Charlton, Samuel Seabury, Isaac Browne, Robt. McKean, Colin Campbell, Andw. Morton, Samuel Auchmuty, Leo Cutting, Saml. Cooke, John Ogilvie, Thos. B. Chandler.

Mr. Chandler writes to the Secretary (extract) from

“ELIZABETH TOWN Jany. 15 1766.

REVEREND SIR,

—The duty of a Missionary in this Country is now become more difficult than ever. It is hard to dissemble any truths or precepts of the Gospel, and some of them relating to Civil Society it is now become dangerous to declare. Such an universal spirit of clamour and discontent, little short of madness and such an opinion of oppression prevails throughout the Colonies as I believe was scarcely ever seen on any occasion in any country on Earth. And it seems to be the determined inflexible resolution of most People from Halifax to Georgia, never to submit to what they esteem so great an infringement of their

essential rights as some of the late acts of the British Parliament.

Every friend therefore to the Happiness of the Colonies or even of Great Britain who is acquainted with the case as it really is, must wish that the Parliament would relax of its severity; which yet, it must be confessed is no easy thing, after such Provocations as have been lately offered on the part of the Colonies. But good policy I humbly conceive will rather put up with almost anything than drive matters to a dangerous extremity. Most probably the Parliament are able (altho' most people here pretend not to believe that they are) to enforce the Stamp Act; yet should they resolve to do it, a disaffection of the Colonies of which there have been no visible symptoms before, will be undoubtedly established—the government must be put to a great expence—and the commerce of the Colonies, so beneficial to England heretofore, will sink, comparatively to a mere trifle. For none will dare import anything but the bare necessaries of life; and upon ye examination that has been made, it has been found that almost every real want can be supplied from ourselves. England has always been benefited nearly in proportion to the wealth and commerce of her Colonies. Whether therefore any measures that tend to lessen that wealth and commerce can finally be of service to Great Britain is a question which may not be unworthy the attention even of those who are the Guardians of her Interests. The Parliament has un-

doubtedly been misinformed, for that the Colonies in general abound in Wealth and are able to pay any considerable Tax to the government will upon proper enquiry found to be as true (and indeed the assertion is founded on the same testimony) as that an American Episcopate would be utterly disagreeable to more than 19-20ths of all the People in America. However we thank Mr. H——k that he did not insist on 20-19ths which he might have done with equal veracity.

I do not mean by what I have said to excuse the conduct of my countrymen: for I really detest it and do endeavour to traverse and counteract it to the utmost of my ability. And yet this apology they are intitled to, y't the government has not taken much pains to instruct them better. If ye Interest of the Church of England in America had been made a National concern from the beginning, by this time a general Submission in ye Colonies to ye Mother Country, in everything not sinful, might have been expected, not only for wrath, but for conscience sake. And who can be certain but ye present rebellious disposition of ye Colonies is not intended by providence as a punishment for that neglect? Indeed many wise and good persons at home have had ye cause of Religion and ye Church here sincerely at heart, and ye Nation whether sensible of it or not is under great obligations to that very worthy Society, who by their indefatigable endeavours to *propagate the Gospel* and assist the Church, have at the same time and thereby

secured to ye State, as far as their influence could be extended ye Loyalty and Fidelity of her American children. For notwithstanding ye general character, there are many persons among us governed by these principles, which so far as my observation can reach, are owing chiefly if not altogether to ye Instructions afforded by this Ven'ble Society. That ye Govt. may become more sensible of their services and at length co-operate with them, as it appears to be ye most probable means of restoring the mutual happiness of Great Britain and her Colonies is the dayly prayer of

Reverend Sir,

Your very obedient humble servant

THOMAS B. CHANDLER."

Dr. Chandler writes to the Lord Bishop of London from

"ELIZABETH TOWN NEW JERSEY July 10th 1766.

MY LORD,

I have lately received a Diploma from the University of Oxford for a Doctor's Degree, and by a letter from Dr. Burton Secretary to the Society for propagating the Gospel, I understand that I am indebted to your Lordship for joining in a recommendation of me to the University. I trust I have a true sense of the obligations I am under to that Illustrious body, but the Honor done me by your Lordship and the other great prelates who were pleased to recommend me I esteem to be much greater than the degree

immediately confers and I will make it the business of my life to prove as far as possible that so distinguishing a favour is not altogether improperly bestowed.

I have been favoured with a sight of your Lordship's kind letter of March 10th in answer to an address from the Clergy of New Jersey and New York on the subject of American Bishops.

It gives me inexpressible concern as it must give to every friend of the Church especially to those who are witnesses of its suffering state in America to find that there is so little prospect of Relief and that little, so very remote. The present situation of affairs appears to be unfavourable to sending of Bishops to America and would *really be so* if this country in general was as greatly disaffected towards it, as has been pretended by some. However your Lordship will be pleased to recollect that our addresses were signed before the disturbances which have so universally prevailed throughout the Colonies and if we had been able to foresee them or had even suspected them, we should not have chosen such a time for an application of this nature. I can declare for myself and I believe that I express the sentiments of my brethren that I do not wish that any fresh matter of contention should arise to encrease the flame which we have of late so sensibly felt. But notwithstanding my Lord, I humbly apprehend that the disposition of this Country has been grossly misrepresented and that Bishops might be introduced even at this time without any considerable

opposition, or clamour. The Presbyterians and Independants who amount to not one-half of the Inhabitants in the North American Colonies, are the only people who would be disoblged thereby; and even their prejudices and objections I take not to be invincible. On the other hand I fully believe, from such trials and experiments as have been already made with many individuals that if a pamphlet was published and carefully spread throughout this Country fairly representing the only plan upon which American Bishops have been requested, assigning the reasons for it and confuting the objections against it without any reflections or severity of language that could give offence the affair might be carried without any *open* opposition.

When we addressed the Throne and requested your Lordship's interest to support our petition, whatever suspicions of the weakness of our judgements may have been incurred, we hope we did not betray any badness of heart, or perverseness of disposition. We thought it our duty to *represent*, but we had no desire to *dictate* to our superiors, who only have a right to judge of the Fitness of times and other circumstances. We were conscious of our inability and more especially at this distance to comprehend all those reasons and arguments which ought to govern the Court and our addresses were founded on the state of things in *this* Country only and as it appeared to us. Indeed we were warmed with the subject as we always are and must be whenever we consider it, which it is humbly

hoped will excuse our strongest expressions; but we had no desire that Governmt. should be pressed to pursue any Plan which the particular circumstances of the times might be thought to render inexpedient in any degree, or of throwing difficulties in the way of it at this critical season, and we have been very unfortunate in our language, if we are even suspected of such an intention. The Clergy who joined in those addresses acted from an opinion of indispensable Duty. They thought it incumbent on them to represent the suffering state of the Church and to implore relief for it. But having done this which is all that can be required of them they have discharged their consciences and they humbly submit to divine providence and the wisdom of their superiours, being prepared I trust at all hazards both to do and to suffer as their duty shall direct.

In the mean time if it is judged that they can be any way instrumental in this Country in facilitating so great a work and in bringing about an event in which the Church is in such a perishing necessity, altho I am not authorized to speak for them yet from the knowledge I have of their sentiments in this and some of the neighbouring Colonies I am very certain that they will think themselves extremely happy in receiving your Lordship's commands and directions. I am with due submission and with the highest gratitude,

Your Lordship's most Dutiful Son and

humble servant

THOMAS B. CHANDLER."

CHAPTER VI.

1766—Letter from the clergy—Object of their conventions—Mode of conducting them—Names of Clergy present at Shrewsbury—Desires for an American Episcopate—Apology for a former address—Allusion to disturbances in the Colonies—Disadvantages under which Episcopalians laboured—Objections to appointment of commissioners—Important measures projected—Convention meets at Elizabeth Town Nov. 1776—“Plan of Union” formed—Articles adopted—Dr. Chandler’s publication of appeal to the public—Extracts from Dr. Hawks on American Episcopate—Opposition to the appeal—Violent attacks—American Whig, Sentinel, &c.—Appeal Defended—Appeal Further Defended—Remarkable circumstances connected with Church at Hebron, Conn.—Dr. Chandler’s letter upon the Controversy.

THOUGH the following letter (as is the case with some others which have been inserted in this notice of St. John’s Church) bears no special relation to its individual history, it is thought to possess sufficient of interest to entitle it to a more general circulation than it can obtain without publication. Everything connected with the early history of the Protestant Episcopal Church in this Country is of value and especially the original records, which have been preserved by the Propagation Society and by the several ancient parishes. They throw much light, not only upon the

ecclesiastical condition of the Colonies, but upon their social and political state. This letter is in Dr. Chandler's own handwriting and is contained in the Manuscript Volume, from which a large part of the materials for this little work have been drawn.

“MAY IT PLEASE YOUR LORDSHIP,

About Eight years ago the Clergy of New Jersey, taking into Consideration the deplorable State of the Church of England in America through the Want of Bishops and a regular Discipline and fearing, unless that Relief should be granted which had been so often and earnestly requested, that it would soon be born down in this Part of the Country by the Weight of its Adversaries—entered into a Resolution, after the maturest Deliberation, to meet together annually, or oftener as Occasions should require, in Order to exert their united Efforts for the Prevention, if possible, or at least for the Retarding of the impending Evil. This Apprehension and Disposition in the Clergy gave Rise to those Conventions in this and some of the neighboring Colonies, of which your Lordship must have frequently heard: and the many Advantages that have been found to attend them have occasioned their Continuance.

Our first Convention was in November 1758: and from that time our *Annual* Conventions, attended by some of our Brethren from the adjacent Provinces, have been regularly held with considerable Solemnity,

a Sermon having always been preached at the Opening of them, and our *occasional* Conventions have sometimes amounted to several in the Course of a year. As the Members meet together on Terms of Equality, it is a standing Rule that a President be chosen annually to act for the year, and that no Person be chosen President Two years successively. It is only needful farther to inform your Lordship on this Head at present, that as the Duties of our respective Missions will seldom allow us to continue together more than Two Days, whatever Business we are unable to finish in that Time, is either adjourned to another general Meeting, or, if it requires Dispatch, is left to Committees, who are to act in the name of the Convention, and agreeably to their Instructions.

What has been hitherto said is intended partly as an Apology for the unusual Form of this Address, in which, we who have subscribed it, being a Committee for writing to your Lordship on the Points we shall mention, are directed to insert the names of those who were present at our late Convention held at Shrewsbury on ye 1st instant, and whom we have the Honor to represent, which are as follows, viz

The REV'D MR. COOPER	The REV'D DR. CHANDLER, Prest.
MR. M'KEAN	MR. PETERS
MR. INGLIS	MR. CHARLTON
MR. CUTTING	MR. STURGEON
MR. JARVIS	MR. LEAMING
MR. BENNETT.	MR. NEIL
MR. AVERY	MR. COOKE
MR. EVANS	MR. SEABURY

In Pursuance of the Trust reposed in us by the above Gentlemen, we beg leave to proceed—

Your Lordship's very obliging letter of March 10th to the Clergy of New Jersey and New York in Answer to their joint Address of last year on the subject of an American Episcopate, being read in Convention, the Thanks of that Body were unanimously voted to your Lordship, for your Attention to the Interests of the Church in this Country, and for the fresh Declarations you are pleased to make of your Desire and Disposition to relieve it; the Clergy who were present looking upon the Patronage of a Person of your Lordship's Abilities and Influence as a happy Omen of the future Success of the Cause, which they have so greatly at Heart. Accordingly we now, with great Pleasure, present to your Lordship the sincere and unfeigned Thanks of the Convention, which, in their names, and particularly in our own, we beg You will accept with your usual Goodness and Condescension.

And whereas your Lordship is of the Opinion that the above mentioned Address was unseasonable, and from the peculiar Circumstances of the Times, tended to *throw difficulties in the way of Government*; we are intrusted to offer the following Apology. At the Time of our making the Application in Question, it was impossible to foresee that the Disturbances which followed, would arise to so great a Height; and although we were sensible that there was a great and general Uneasiness in the Minds of Americans, on Account of

some Proceedings of the British Parliament, yet we were not apprehensive that the Discontent would be considerably inflamed by the granting us Bishops—provided care should be taken to have the Design and the Powers with which they were to come, properly explained. The plan upon which they were requested to be sent, must, in that case have appeared to the Dissenters themselves so unexceptionable in all Respects, and so manifestly calculated to oblige *them*, that no Opposition from that Quarter was greatly to be dreaded.

It was farther considered, that should the disturbed state of the Colonies be allowed, upon the whole to be unfavorable to our Application, yet other circumstances concurred to render it, as we conceived, expedient. We had a Prince on the Throne, as we thank God we still have, of whose favorable Disposition we had the strongest evidence—and several avowed Patrons of our Cause, whose eminent Abilities and Stations gave them a Right to be heard on the subject. These were considered as great and present Advantages, but necessarily precarious as the Breath of Man; for which Reason we could not answer it to our Consciences to disregard or neglect them. And altho' with these Advantages, we have not succeeded in our Application, yet we trust in God that much has been done to prepare the Way for it—and, that the Time is not far distant, wherein the great and good work will be happily accomplished.

Our Superiors at Home have an undoubted Right to

judge *when*, as well as *whether*, it is proper to grant our Request: But it was the Belief of the Convention, that should they be altogether mistaken with Regard to the Propriety of the Time for sending us Bishops, yet the friends of an American Episcopate would not dislike, *at any Time*, to see Petitions from this Country in Favor of it. For we flattered ourselves that our Petitions would be thought always to conduce something to the Success of our Cause, on supposition that our Desire of Bishops would be considered by our Superiors as One Motive for granting them—and, that our Desires are to be best known by our expressing them. For these and the like Reasons, and not from any inclination to embarrass the State of public Affairs, nor with any Suspicions that what they were doing had a Tendency towards it; the Clergy of our Convention resolved upon their Addresses: And they humbly entreat that their conduct therein may be ascribed to its true Motives, and not to any sinister Intentions.

We have never heard that our Application was judged to be improper in itself, or unreasonable on any other Account than of the Disturbances and Confusion which, about that Time, prevailed in the Colonies. Those Disturbances, at Length, have happily subsided; we hope therefore that it is not unreasonable *now*, at this Time of public Tranquility, to renew our Request. Accordingly, by the Direction and in the name of our last Convention we take the Liberty to address your Lordship again on the Subject, most humbly but earnestly

imploping your Mediation and Influence, that One or more Bishops may be speedily sent us. The Dissenters in this Country, of every Denomination, have the full Enjoyment of all they can desire towards rendering their respective Forms of Ecclesiastical Government and Discipline compleat—the Moravians in our neighbourhood are allowed a Bishop—and the Papists in Canada have the same Indulgence—and these various sects must all see, and the world sees, that if we had been Dissenters, or Moravians, or Papists, we should not have been so long laboring for an Episcopate to so little Purpose. And yet the only Crime we are conscious of, with Regard to the Public, is, that we belong to the national Church; to which may be added, that of all his Majesty's American Subjects we are the most firmly attached to his sacred Person and Government, and to the Civil Constitution. But these Things we need not enlarge on, as we doubt not that they have long appeared to your Lordship in a much more forceable light, than any Language or Representation of ours can place them. Upon the whole, the more we consider the subject, the stronger does the necessity appear and the more unreasonable the Opposition we meet with, on all Principles, whether political or religious. And although we have the highest Veneration for the wisdom of our Superiors, yet as Members and Clergymen of the Church of England in America, we are very unhappy, and we know not how to be silent, while it continues to suffer in such an unprecedented manner.

It has been thought by some of our Friends at Home, that if the Application for Bishops should fail of success, or should not speedily succeed, Your Lordship's taking out a Commission to act for the Plantations and appointment of Commissaries, would be some Compensation for the Miscarriage. As Your Lordship, in the most condescending manner, has encouraged us to give any Information, which we may conceive to concern the Interests of Religion and the Church, the Clergy of our Convention, thought it their Duty to lay before your Lordship their Opinion on the Case of American Commissaries, which we will endeavor to express as briefly as possible. But previously thereto, it is but Justice to mention, that the Reverend Messrs. Peters and Sturgeon did not concur in the general opinion. What we are directed to say is to the following Purpose—

It is the opinion of our Convention, that Commissaries cannot be of any considerable Service in this Part of the Country, nor supply the Want of Bishops in any Degree. Unalienable Episcopal Power, and not Commissariat Power, is the Thing that is wanted. Trial has been made by some of your Lordships Predecessors, what could be done by Commissaries; and it has never appeared in this Country, that their Usefulness has been great. Most of us are too young to have known much from our immediate Observation; but those who remember them and were concerned with them generally agree, that the Affairs of the Church here were never

so well conducted by Commissaries, as they have been, of late years by our voluntary Conventions—and some of them insist, that the two cases will hardly admit of a Comparison. One good consequence of these Conventions has been, the Establishment of Harmony, Unanimity and Affection amongst ourselves; and we need not say how much this must necessarily conduce to the Interest of the Church. But in this Respect Commissaries, whatever has been their Intention and Disposition, have almost universally, in this Part of the Country, instead thereof, been unfortunately the Occasion of much Contention and Discord. And as to other Advantages expected from them, it is generally thought that they can never be better secured by Commissaries than they are at present without them—and, unless they should be Persons of great Abilities, Application and Prudence at the same time, not so well. And as to the single case of Suspension, for which a Commissariat Power may be thought necessary, it has but seldom happened in these Northern Colonies; and yet should there arise any Instance, in which immediate suspension should be requisite, a public Declaration of the Convention would amount to a suspension, and it would effectually prevent the Ministration of the Delinquent, in any regular Congregation. To this may be added, that the Appointment of Commissaries at this Time, will tend greatly to dishearten our Friends and encourage our Enemies, whose Eyes are all turned on the Event of our Application for an Episcopate; for it will

be generally thought to imply that the Sollicitation for Bishops is given over as fruitless. Our application has been for Bishops; but instead of Bishops if Commissaries are appointed, which always argue the Absence of Bishops—it will not wholly be inferred that Bishops could not, and the Reasoning will not stop until it forms the Conclusion, that they never will, be obtained. For it appears improbable to us, in the present Course of Things, as the Dissenters are daily improving and gaining Strength in almost every Part of the British Dominions, that the Enemies to our American Episcopate will ever be less powerful, or the Friends of it be more able to procure it or have stronger motives to exert themselves, or, in other Words, that any future time will be more favorable than the present for obtaining it.

While we are on the Subject, it may not be improper to mention another Consideration, which must have some Weight with many of the Clergy. It has been the Custom, and it is natural it should be, to appoint Clergymen for Commissaries, who reside in our Capital Cities. And it has been proposed lately, that Pennsylvania and New Jersey should be united in one Commissariat District, and New York and Connecticut in another. Should this be the Case and Commissaries appointed, One would probably reside in Philadelphia and another in New York. In Consequence of this, Conventions, if peradventure they should think it needful to hold any, would be called to meet where it should

be most convenient to the Commissaries; i. e. generally in New York and Philadelphia, and the Clergy must assemble, not only from the remote Parts of the same Province, but from all the Parts of another Province, as often as the Commissaries shall please, and, after a long journey, continue as long as they please, at a great Expence, in these Capitals. This, where the Clergy are very hardly able to support themselves, will necessarily be considered as a great Grievance.

What has been said shews, that it is the general Opinion of the Clergy here, that the Appointment of Commissaries would not be attended with many real Advantages to the Church; and, on the other Hand, that some ill Consequences would probably follow it. But the Case is submitted, with all due Deference, to your Lordship's better judgement; and all that has been said on the Subject is with particular Reference to these Colonies, with which we are acquainted. What the State of Maryland, Virginia and the Southern Colonies is, we know not, and we pretend not to judge, whether Commissaries there would be useful or not.

Thus we have endeavoured with all Faithfulness, to represent the Sentiments of our late Convention; and we rely on Your Lordship's known Goodness to excuse the Length of this Address, and the great Freedom we have taken in it. The Integrity of our Intentions we can truly plead; and this, together with the Importance of the Matter, we trust, will in some

Measure, atone for any Failure in the Manner, of which we may have been guilty. Without any farther Apology, we beg Leave to subscribe ourselves, as we are with the utmost Gratitude and Respect,

May it please your Lordship,
 your Lordship's most dutiful sons,
 and obliged humble Servants,
 THOMAS B. CHANDLER.

Prest. of the Convention

SAML. COOKE.

MYLES COOPER.

THE LORD BISHOP OF LONDON.

ELIZABETH TOWN Oct. 10th 1766."

Soon after the date of this letter important measures were projected by the Episcopal Clergy of several of the Colonies and one of their meetings is thus alluded to by a writer in the *Church Review* (Art. *American Episcopate before the Revolution*) Vol. 4 p. 572; "The first meeting of the Convention was held at Elizabeth-town N. J. in Nov. 1766; and was attended by nine Clergymen from Connecticut, and *twenty-two* from New York and Philadelphia. A glance at the published list of names shows that no ordinary purpose summoned that body of men together. A 'Plan of Union' was formed, and 'Articles' were adopted. The 'design' of this Convention was declared to be (in part) 'defending the religious liberties of our Churches, to diffuse union and harmony, and to keep up a corres-

pondence throughout this united body, *and with our friends abroad.*' At the same meeting, a letter was formally adopted, to be sent 'to the Brethren of the Massachusetts, New Hampshire and Rhode Island Governments and the Dutch Churches.'"

In the year 1667 Dr. Chandler published and dedicated to the Lord Archbishop of Canterbury, "An Appeal to the Public in behalf of the Church of England in America: Wherein the Origin and Nature of the Episcopal Office are briefly considered, Reasons for sending Bishops to America are assigned, the plan on which it is proposed to send them is stated, and the objections against sending them are obviated and confuted: With an Appendix, wherein is given some account of an Anonymous Pamphlet." The origin of this work is alluded to by the Rev. Francis L. Hawks D. D. L. L. D. in an article entitled "Efforts to obtain the Episcopate before the Revolution" republished in "Collections of the Protestant Episcopal Historical Society, for the year 1851." Dr. H. says; "Early in 1667, the Rev. Dr. *Johnson** of Stratford, in Connecticut suggested to Dr. *Chandler* of Elizabethtown, in New Jersey, the propriety of addressing the public on the subject of an American Episcopate. It has indeed been intimated that the suggestion came from a higher

* The life of Dr. Johnson was written by Dr. Chandler before the Revolution and was published in New York in 1805.

source, and that the measure originated with the Archbishop of Canterbury. Of this, however, no proof has been met with, and as it was positively contradicted by Dr. *Chandler*, the insinuation was probably without foundation. Very soon after the proposition by Dr. *Johnson*, a voluntary association of the Episcopal Clergy of New York and New Jersey,* at which were present some of their brethren from the neighbouring provinces, after discussion of the subject, were unanimous in the opinion "that fairly to explain the plan on which American Bishops had been requested to lay before the public the reasons of this request, to answer the objections that had been made, and to obviate those that might otherwise be conceived against it, was not only proper and expedient, but a matter of necessity and duty.

The performance of this duty devolved on Dr. *Chandler*, and gave birth to "an Appeal to the Public in behalf of the Church of England in America," published in June 1767. This production consisted substantially of a short, but perspicuous view of the evidence in favour of Episcopacy, the hardships of the case of the Church, deprived of an officer deemed

* Among the names of the Clergy then assembled are to be found those of Dr. Auchmuty, Dr. *Chandler*, Dr. *Myles Cooper*, Dr. *Ogilvie*, Mr. *Charlton*, Mr. *Seabury* (afterwards Bishop of Connecticut) Mr. *Ingles* (afterwards Bishop of Nova Scotia) and Mr. *Abraham Beach*.

essential to its existence, the plan proposed, with an answer to the fears and objections of those who opposed it. It was not to be expected after the previous discussion of the subject, that the author could present much of *novelty* to attract his readers. The object of Dr. *Chandler* was to satisfy the American public, that the apprehensions which were entertained by many were groundless—that the claim of Episcopalians was founded in most obvious justice, and that their peculiar opinions on the subject of Church government were built upon apostolic and primitive usage. The work is marked by a sound judgement and lucid argument, and upon its first appearance was treated by many, even of those who were not Episcopalians, with the respect which was due to the talents and standing of the author. The more candid acknowledged that to resist such claims as were there presented, upon the ground of apprehended evils, which were all guarded against by the plan proposed, savoured more of intolerance than of Christianity.

The first opposition to the “appeal,” there is reason to think had its origin in disappointed feelings. An application for a Charter by the Presbyterians of New York had been rejected by the authorities of the mother country, and the Bishop of London was supposed to have been active in defeating the application. These facts are stated repeatedly in the subsequent newspaper publications on the part of the Church, and are not contradicted in the replies of its adver-

saries; but of the precise nature of the application or of its merits, we have no evidence on which to speak.

The attack on the Appeal commenced simultaneously from various quarters, thus giving rise to a very natural suspicion, that a combination had been entered into for the purpose of effectually crushing the plan of an American bishop. A series of essays appeared in the *New York Gazette*, under the name of the "American Whig;"* while the *Pennsylvania Journal* in Philadelphia gave to the world the lucubrations of the "Sentinel" and Dr. Chauncy of Boston (in his proper name) published the "Appeal to the Public Answered." The violent invectives of the Whig were republished in the papers of Philadelphia and Boston, while the alarm sounded in Philadelphia by the Sentinel was instantly echoed from the presses of the sister cities; and thus was concentrated the opposition of the three principal cities into an attack more fierce than any which had preceded it.

It is impossible to read many of these publications without a humiliating sense of the infirmity of our nature. If in some, the questions fairly involved are discussed in the spirit of manly argument, in the greater part abusive personalities supply the place of facts, and railing is substituted for reasoning. Nor is it intended to exempt from this censure many of the publications on the part of Episcopalians. The Ame-

* These were attributed to Mr. *William Livingston*.

rican Whig soon found an antagonist under the assumed name of "Timothy Tickler," who followed its successive numbers with what he termed "A Whip for the American Whig," and it must be confessed that his lash is often laid on with merciless severity. There runs through his writings a bitterness of spirit not to be commended, and both these essayists will be laid aside by the candid reader with the feeling that the contest between *them* was, which could call the hardest names.

The Sentinel was met in Philadelphia by a gentleman whose talents have seldom been surpassed. Dr. *William Smith*, who for years had been an attentive observer and a prominent actor in the concerns of the American Episcopal Church, came before the public in a series of essays under the title of "The Anatomist." Of all the newspaper productions of that time, this will probably be read with most interest; for though not entirely free from bitterness, it is yet, for the most part, made up of facts and reasoning. There are exhibited a calm self-possession and coolness of mind which it is obvious were the result of the author's conviction that his cause was good. He is never roused to unbecoming anger, and but seldom stoops to retort abuse. Still these essays are severe, but their severity consists principally in the unanswerable nature of their arguments.

The newspaper essays already mentioned were the

most prominent in the controversy; but they were not all. There were "Remonstrants" and "Anti-Sentinels," not remarkable for ability: but for scurrility and vulgar humour the meed of superiority is justly due to a "Kick for the Whipper, by Sir Isaac Foot." The author aims at wit, and reaches blackguardism.

It is due to Dr. *Chandler* to say that in all his writings on this subject he preserved his dignity. In reply to Dr. *Chauncy*, he published "The Appeal Defended," and subsequently, in 1771, "The Appeal Further Defended," in answer to a second production of Dr. *Chauncy*. "Shortly before the appeal was written, two missionaries perished in one ship upon the coast of New Jersey, almost in sight of their port, one of whom left a family in N. York dependent upon Charity. But one of the most remarkable instances of the inconvenience and risk of obtaining orders in England was furnished in the history of the parish of Hebron in Connecticut. For nearly twenty years that congregation exerted themselves, and without success, to obtain a minister at their own expense. They first sent over Mr. Dean, in 1745, who was admitted to holy orders and appointed their missionary, but in returning he is supposed to have perished, as the ship was never heard of. The next was Mr. Colton, who in 1752 died on his passage from London. The third candidate sent to England by this unfortunate people, was Mr. Usher, who, on his passage in 1757, was taken by the French,

and died a prisoner in the castle of Bayonne. The fourth was Mr. Peters, who in 1759, very soon after his arrival in England, was taken with the small pox, and narrowly escaping with his life, to the great joy of his people, at length reached them and officiated as their missionary.—The Appeal Further Defended, p. 127–128.” About one-fifth of all who ever went for orders never saw their homes again.”*

There are several letters of Dr. Chandler's bearing date 1767, in relation to matters not connected with his own Church, preserved in the Records of the Propagation Society, which it is not thought needful to insert. They principally concern the affairs of other missionaries and their congregations. The following extract from a letter to the Secretary of the Propagation Society dated Elizabeth Town June 24 1768, gives Dr. C.'s impression in reference to the controversy just alluded to.

“VERY REVEREND SIR

—The Friends of the Church here seem to have been universally pleased with my publication, and for a while the Dissenters appeared to be not unsatisfied. But at length i. e. when they found that their application for a Charter of Incorporation in New York had been rejected by His Majesty in Council, they resolved upon a general Attack to be made

* *Note*—Vide, Dr. Hawks' Essay.

from different Quarters. Doctor Chauncy of Boston one of their smartest writers was engaged to undertake an open formal Confutation of the *Appeal*; and about the time of his being ready to publish, a Weekly paper made its appearance in New York under the Title of the *American Whig*—and another came forward the week following in Philadelphia, with the Title of the *Centinel*. Dr. Chauncy's is a long piece amounting to more than 200 pages, virulent against the Church, but more free from personal abuse than I expected and in my opinion it deserves the singular character of being very artful and blundering. The *American Whig* is an outrageous Attack upon the Church, upon Bishops, the American Clergy and the *Appeal*; and its characteristicks are Buffoonry Venom and Scurrility. The Authors make a figure in their way being the very persons who are so famed in this Country for having formerly produced the *Independant Reflector and Watchtower*. The *Centinel* is not less virulent but abounds more in that kind of Sophistry which the ignorant are apt to mistake for solid reasoning. The Authors of it are supposed to be Dr. Alliston, Vice Provost of the college in Philadelphia assisted by a Number of his Presbyterian Brethren and Mr. D——n the very popular author of the *Farmer's Letters* which were published last Winter in Philadelphia and reprinted from Week to Week in every Gazette on this Continent. The *American Whig* is reprinted in Phila-

delphia and the *Centinel* in New York and both in Boston; and are circulated thro' the Country with the greatest zeal and industry.

Immediately upon the appearance of the *American Whig* I drew up a long *advertizement to the Public*, which I caused to be printed in all the papers in New York and Philadelphia remarking upon such a method of attacking a serious publication, assigning the reasons for my not choosing to engage with such an Antagonist in a weekly altercation—but at the same time assuring the Public that if God should continue my Health every argument and objection of my various opponents which should have any appearance of reason to support it should be considered in due time, in a general defence of the *Appeal*. But the Clergy in this Neighbourhood thinking it necessary to skirmish with the *American Whig* in a Weekly Paper, set forward an Answer under the Title of *A Whip for the American Whig* of which 12 Nos. have been already published. It was expected that our Friends in and about Philadelphia would also engage with the *Centinel* in the same way; but nothing material has hitherto appeared from that Quarter in favor of the *Appeal*.

Amidst this general outcry I am perfectly easy, and am not under the least anxiety with regard to the issue. These Assailants have injured themselves by overcharging and their attack has been conducted in

such a manner that many of their Friends are ashamed of them. When I come to reply I am determined to proceed in the manner and temper of the *Appeal*, not disconcerted by any personal abuse—nor paying any regard to what every innocent and honest man ought to despise——.

Reverend Sir &c.

THOMAS B. CHANDLER.”

CHAPTER VII.

1768—Convention at New Brunswick—Plan for relief of widows and orphans of clergymen—Condition of St. John's Church in 1769—Dr. Chandler's missionary labours—Visits Sussex County—Account of Mr. Frazer's mission—Character of the settlers—Need of the Gospel—Parish formed—Dr. Chandler's letter in reference to his Appeal &c.—Mr. Whitfield revisits Elizabeth Town—Petition to Council of Proprietors of East Jersey—Grant of land—Anxiety for conversion of the Indians—Plan proposed to the Venerable Society in relation thereto—Missions in the Colonies—Importance of sustaining them—Progress of the memorial in behalf of the Indians—Republicanism—Trenton mission—Resolution to build a new church at Elizabeth Town—Condition of the missions at Burlington, Shrewsbury, New Brunswick and Newark.

A VOLUNTARY Convention was held in New Brunswick Oct. 12th 1768 at which were present the Rev'd Dr. Chandler, President, and the Rev'd Drs. Smith, Auchmuty and Cooper, and the Rev'd Messrs. Thompson, Inglis, Cutting, Viets, Odell, Beardsley, Beach, Ayres, Frazer, Charlton, Browne, Preston, Cooke, Seabury and Barton, who, "considering maturely the distressed situation of many of the widows and children of the Episcopal Clergy in America, who by

reason of the smallness of their income are not only disabled from making any future provision for their families, but are scarcely able with the greatest Economy to support them with a decency becoming their characters even during their lives," agreed upon a scheme for their relief which they submitted to the Venerable Society. The document containing the plan is quite an elaborate one, with sixteen articles.

Some further account of this will be found in a letter of Dr. Chandler's to the Secretary of which the following is an extract.

"ELIZABETH TOWN August 10 1769.

VERY REVEREND SIR,

—Before our Convention in May last I had received your favour of March 4th preceding, informing me that some particulars of our scheme were not finally determined by the Society; in consequence of which no farther steps were taken by the Convention. Indeed as obtaining the Powers to act, from our respective Governors, was considered in the light of not interfering with the total submission of the plan to the Society, some progress was made with the Charter. It had passed in Pennsylvania and New Jersey through all the offices, and the several Persons in New York who were concerned in passing it were willing to proceed; but Mr. Kemp the Attorney General proposed some Amendments, which he thought would be for our

Advantage, declaring that if we chose not to adopt them, he was willing to pass it as it was. The proposed amendments were generally approved of, and it was left to a Committee to settle the matter. Whether it is yet finished I have not heard; we were in no great hurry, as we were in expectation of hearing the Society's final determination.

Yesterday and not before I received the Letter with which you have honor'd me of the Society's Resolutions relating to this affair. We have always experienced in the Members of that Ven'ble Body, the kindness and affection of Parents; and we have particular reason to be thankful to them for their goodness to us on this occasion. Altho' they have not exactly complied with our request they have done that which is much more for our advantage, and at the same time have not restrained any of us from contributing in what proportion he pleases. I am impatient for an opportunity of communicating to my Brethren this agreeable intelligence and of joining with them in returning thanks for such a signal mark of the Society's Affection for their Missionaries. Our Convention will meet on the 1st of October; in the meanwhile I beg leave in my own name to present my most grateful acknowledgements to that Charitable Body.

With the greatest respect &c.

THOMAS B. CHANDLER."

Dr. C. writes to the Secretary in reference to his Church from

“ELIZABETH TOWN March 27th 1769.

VERY REVEREND SIR,

—My congregation I believe is one of the largest in this Province belonging to the Church; it contains not less than 100 Families, of which about 80 Persons are Communicants, but they are scattered at such distances and many are so careless in attending that it seldom happens that we see more than two-thirds of them together. In good Weather however the Church is well filled, and the appearance of the Congregation is more than commonly decent and orderly. I have always endeavored to discharge my duty towards them regularly and faithfully. My success has by no means answered my *wishes*; but I have not more reason to complain than most of my Brethren. I have hitherto had the happiness of living in the greatest peace with them, and I have no reason to suspect but it will still continue—.

Rev'd Sir &c.

THOS. B. CHANDLER.”

No one can have become familiar with the History of St. John's Church in Dr. Chandler's time without being convinced of his ability, earnestness and zeal, but his labours were by no means confined to the people of his immediate charge. His letters and the

Society's Reports show that his preaching and influence extended over a wide field. While extremely anxious that the Episcopal Church should appear before the people in all its completeness, while labouring to convince Episcopalians at home and abroad of the importance of immediate action for the good of the Church, in view of the state of the Colonies, he was not unmindful of the wants of destitute regions around him, or unwilling to aid them in their endeavours to secure the ministrations of the Gospel.

He writes to the Secretary from

“ELIZABETH TOWN Jany. 5 1770.

VERY REVEREND SIR,

— Upon a representation of the Religious State of the New County of Sussex on the North Western part of this Province at the distance of about 50 miles from hence I thought it my Duty to make that People a Visit. I went up in November last, and spent a week there preaching daily from place to place. The County excepting one Corner which is included in Mr. Frazer's Mission, was a perfect wilderness in the time of the last War. There were indeed a few straggling Settlers in the Neighbourhood of the River Delaware, which divides it from Pennsylvania; but some of them were killed and the rest driven away by the Savages. Those that were driven off have since returned, and many new Settlers have since been added, and the number of Familys now in the County is about 1500.

Of these there are 50 families belonging to the Church exclusively of those which are in Mr. Frazer's Mission; and they frequently assemble together in private houses on Sundays, where and when the Liturgy is read. The other inhabitants are a mixture of Presbyterians, Anabaptists and Quakers, with a few low Dutch; and many People of these different denominations appear to be well affected towards the Church. They are all very poor, as the first Settlers of a new Country generally are; and as they are unable to support the Public Worship in their different forms there is not a settled Minister of any denomination in the whole Country. They have many strolling illiterate Preachers among them, particularly the Baptists, and they are frequently visited by the Presbyterian ministers of the Neighboring Counties. But no Clergyman of the Church of England had ever been in those parts when I went thither.

I am persuaded that no good Christian, no person of common humanity, could be upon the spot, and be a witness of their poverty, and their earnest desires to have the Gospel regularly preached among them, and not be moved with concern and compassion for them. I speak particularly of the professed members of the Church. I believe there is not a Presbyterian or Independent on this Continent but would think them proper objects even of the *Society's* charity, and look upon them as coming within the *Original Intention* of their Charter. A view of their condition made such

an impression upon me, that I could not avoid promising to recommend them to the Ven'ble Society, and encouraging them to hope for a Mission after the proper steps should have been taken on their part.

As they were ignorant in what manner to proceed, they put themselves under my direction in this matter; and the plan which I have proposed to them is as follows, Viz; that there shall be a general meeting of the professed members of the Church at which some particular persons should be chosen to represent and act for the whole body, with the Title of Church Wardens and Vestrymen (which has been already done): that a Subscription Paper should be put forward and trial made what money can be raised, or what Contribution of Labor &c. may be expected from among themselves, towards the settlement of a Minister: and as they have a large Court House, which may serve for some years as a place for public worship, that instead of exhausting themselves in building a Church, their whole strength should be exerted in providing a Parsonage House and Glebe, especially a Glebe, as Land is now cheap, and with such assistance as may be hoped for from other places there is a prospect of their being able to acquire such a Landed Estate as may in the course of 20 or 30 years of itself be a sufficient support for a Clergyman —.

Reverend Sir &c.

THOMAS B. CHANDLER."

The Society's Records for 1770-1 contain the following entry:

"The Society have received in the course of the year two very satisfactory letters from the Rev'd Dr. Chandler at Elizabeth Town in which among other things, they are informed that his congregation continues to be large, orderly and respectable; that there are 100 families and 70 or 80 communicants: that the dissenters are more friendly than ever; and their prejudices against our church do abate. That he has frequently gone back into the country and preached on week days, and more than once four days successively at different places."

One of the letters to which allusion has been made in the foregoing extract bears date

"ELIZABETH TOWN July 5 1770.

REVEREND SIR,

— It affords me very great satisfaction to find by your letter that the *Appeal Defended* meets with the approbation of so able and candid a Judge. The Task I had to perform was very difficult in one respect; for the provocations and trials of Temper I had met with were so many and great that I found it no easy thing to keep myself within the compass of decency, and to avoid rendering railing for railing. Notwithstanding that I was upon my guard, there are some few passages in which I could wish the expressions had been softened, altho' most of my Friends

here think they are full soft enough. In my last of Jan'y 5th I informed you that Dr. Chauncy had prepared a Reply: It was printed in January but I was not able to procure a copy of it until within a few weeks. It contains near 200 pages and is filled with Blunders and Sophistry as I expected. The Doctor does not recede one Inch from his former ground, and will not allow that I have established a single point which I attempted to defend, or abated the Force of any objection that I attempted to answer, and his brethren in and about Boston have again presented him with their formal thanks in Convention for this last notable exploit. It is difficult to deal with such an Antagonist supported by such a party, who resolve that he shall have a public Ovation as often as he attacks the author of the *Appeal*. Enough I think has been said in defence of it; yet as matters are situated it seems necessary to *rejoin*, and the most judicious of my Friends say that I absolutely must. I shall however not undertake the Task immediately thinking it best to put off so hot a piece of work to a cooler season of the year. If I should bring on another *Reply* my subsequent Rejoinder shall be in the form of an admonition to Dr. Chauncy and his adherents.

Mr. Whitfield has again come into the Country and again has been received into the Philadelphia Churches. He has lately been also in this Town; but as there was no expectation that I would give him the use of my

Pulpit, it was not requested, and no kind of disturbance has been created by him. My congregation is as regular and respectable as ever it was, consisting of about 100 Families of which there are between 70 and 80 Communicants; and the Dissenters of late have become more friendly in appearance than ever. Some years ago but very few of them were to be seen in Church upon any occasion, but now they sometimes crowd thither in such numbers as to be more numerous than our own People that are present. This is an indication that their prejudices against the Church abate in this Place, as I believe they do throughout the Country in general, notwithstanding all the Arts that are used to keep them up and increase them. I have since my last baptised two Adults of which one was a Black and 20 Infants in my Mission and 6 in the County of Sussex, but I am sorry to say that in so long a time I have had but one new Communicant.

In April last at the Annual Meeting of the Council of Proprietors of East Jersey at Amboy, I waited upon that Board and presented a Memorial of the Religious State of the Country and a Request in behalf of the members of the Church & obtained an unanimous vote for granting them 200 Acres to be located on such undivided Land as we should choose. I have also applied to some other gentlemen who have large tracts of Land in the Country and have from them the promise of further grants. Thus there is a fair prospect of securing to the Church a considerable

Landed Estate, which in the course of 20 or 30 years with good management will probably afford a comfortable support for a Clergyman, altho' for the present no material benefit can be expected from it.

I know not how to conclude without saying a few words on the subject of converting our Indians. The necessity of some more general attempts for this purpose becomes every day more evident, whether the case be viewed in a religious or political light. Dr. Cooper and Mr. Inglis lately took a Journey to Sir W. Johnson in order to have an opportunity of a full and free conversation with him on the subject, the result of which they have transmitted to the Society. It will undoubtedly be difficult at first to find proper persons to engage in such a service; but the greatest difficulty of all I apprehend will be to support them. If the nation will not contribute to so good a work I beg leave humbly to suggest whether it might not be proper for the Society to erect a separate Fund for this use: whether a Brief might not be obtained for a General Collection throughout the Kingdom, the Income of which, when put out upon Interest shall be appropriated to the use of converting the American Heathens: and whether it is not probable that this with such benefactions as might be annually expected would be sufficient to support as many Missionaries, Catechists and School Teachers as the Society now maintains in Nova Scotia. If such a number could be employed much success might be expected; at least a fair Trial

would be made of what can be done; and a very great National reproach would in some measure be removed. Whether & how far such a scheme would impoverish the Society's General Fund, for "the maintenance of a learned and Orthodox Clergy" in His Majesty's "Plantations and Colonies" deserves to be well considered. These brief intimations are offered with the greatest deference by

Reverend Sir &c

THOMAS B. CHANDLER."

Dr. Chandler in a letter from Elizabeth Town dated June 24 1771 after alluding to Missions in general as conducted by the Society and to the importance of sustaining their posts, says;

"As to my own Mission it has afforded nothing worthy of particular notice since my last account. The Church here is as respectable as in any Town in this Province. If its members do not encrease by the Conformity of Dissenters, yet it may be truly said, that many of the latter discover a more favorable disposition than formerly, and come much more frequently to Church on particular occasions. In the course of the last half year I have Christened 18 Infants and 1 Adult after previous instruction and have admitted 3 new Communicants.

Mr. Inglis is now in great forwardness with the Memorial in behalf of the Indians, which Sir William Johnson is to sign and send to the Lords of Trade

and Plantations, in the manner which you have been so kind as to recommend. The motives that are urged in favor of the plan are chiefly of a political kind, as considerations of a Religious nature, it is feared will have little weight, at this day, with those who direct our public affairs; although the latter were thought to be not unworthy of the attention of Politicians in former ages. Enough has already appeared to convince unprejudiced persons, that it would have been true and sound policy with regard to America at least, if the Nation had paid greater attention to the Interest of Religion and the Church of England in the Colonies than it has hitherto done; and perhaps proofs still more strong and convincing may in time, be seen. The Dissenters in this Country in general to say nothing of their *principles* have evidently too much of a *Republican Spirit*, which is always infectious and in proportion as this prevails, Loyalty, as a matter of duty must and will fail. The present dangerous Rebellion in North Carolina could never have happened but in a part of the Country where the principles of the Church of England were but little known and never properly taught."

May 20th 1774, Dr. Chandler, in connexion with the Rev. Messrs. Preston and Beach, addresses the Society in behalf of the "Mission of Trenton" accompanying the letter with a statement from the Church Wardens of the condition of the field, and urging a continuance of the Society's bounty to that place.

The Records of the Propagation Society for 1773-4 state, "The Congregation at Elizabeth Town one of the largest and most respectable in the Province continues to flourish under the instruction of their most able pastor. And there is now a fair prospect of its farther increase from an enlargement of the Church, which hath long been wished and projected and is on the eve of accomplishment." The number of Communicants at this time was 75, and there were 8 added within the year.

In 1774 Dr. Chandler informs the Society, "that instead of enlarging the old Church at Elizabeth Town, his congregation have begun to build a new one of 85 feet by 50 with an expectation of its being completed before the end of 1774. The number of Communicants is about 80." (Abstract of Society's Report for 1774-5).

Dr. Chandler writes to the Society from

"ELIZABETH TOWN Jan'y 28 1774.

VERY REVEREND AND WORTHY SIR,

I am honored with your favor of Sept'r. 17 by Mr. Ogden; and am much obliged to the Society for the kindness they have shown him, as I am also to you for the many good offices, which he acknowledges himself to be under great obligation to you for. Upon his arrival he soon hasted to his Mission; where I doubt not but he will deserve and receive every mark of respect and gratitude which it is in the power of that

poor people to bestow. I cannot but look upon his establishment in Sussex County as a considerable acquisition to the Church in this Province, and am happy in the reflection that I have been instrumental in bringing him forward, when he was but little known by our clergy and when his want of a regular Education was an obstacle, which required the greatest care and resolution to surmount. I was at first diffident of the attempt, but every step opened a fairer prospect of success, and now I have that confidence in him, that I would almost venture to become a Sponsor, for his being as useful a Clergyman as any in New Jersey.

The Church in this Province makes a more respectable appearance than it ever did, 'till very lately: Thanks to the Venerable Society! without whose charitable interposition there would not have been one Episcopal Congregation among us. They have now no less than *Eleven* Missionaries in this District; none of whom are blameable in their conduct, and some of them are eminently useful. Instead of the small buildings out of repair in which our Congregations used to assemble 20 years ago, we have now several that make a handsome appearance, both for size and decent ornament; particularly at Burlington, Shrewsbury, New Brunswick and Newark and all the rest are in good repair: and the Congregations in general appear to me to be as much improved as the Churches they assemble in —.

Rev'd Sir &c.

THOMAS B. CHANDLER."

CHAPTER VIII.

1775—Dr. Chandler leaves for England—Revolutionary war—Deplorable state of the Parish of St. John's—Church a Stable—Cemetery desecrated—Organ pipes converted into bullets—Imposition on the congregation—Letters from Rev. Abraham Beach—From New Brunswick—Services at E. Town—Mr. Ogden supplies St. John's—Dr. Chandler's return—Estimation in which he was held—Dr. Murray's account—Dr. Chandler's death, in 1790—Church repaired, gallery re-built—Mr. Spraggs called to the Rectorship—Collection of scattered property of the church—Correspondence with Mr. Ogden—Salary of Rector increased—Mr. Rayner's ministry—Sale of Kyte lot—Mr. Beasley's election—New vestry room—Rev. Samuel Lilly's ministry—Dr. Rudd's rectorship—Mrs. Spraggs' legacy—Rev. Smith Pyne—Rev. B. S. Noble—Rev. R. C. Moore—Enlargement of church—Zeal of the ladies of the congregation—Grace Church, Elizabeth Port, its formation, &c.—Christ Church organised, buildings erected, &c.—Mr. Moore's resignation—Church as at present.

THE Abstract of the Propagation Society's records for 1775-6 states that, "Dr. Chandler their worthy Missionary at Elizabeth Town found it prudent to withdraw from the surrounding troubles and to seek refuge in England." The Parish Register contains this note; "The Revolutionary War commencing in 1775, and Dr. Chandler being greatly indisposed and

desirous of obtaining medical Assistance the Church of St. John in Elizabeth Town was destitute of a regular Minister till Dr. Chandler's return after the peace." Dr. Rudd in his Historical Notice of the Church (1824) makes these interesting records,

"In 1775, the affairs of the Revolution became the general subject of interest and feeling. All eyes were looking to the event with solicitude, and all hearts were engaged in the agonizing concern. Dr. Chandler found his situation painful and unpleasant, as well from the active part which he deemed it his duty to take, as from the violent feeling generally entertained against the Church of which he was a minister. These considerations induced him to leave the colonies and go to England; where he remained during the whole of that painful struggle, and for several years after.*

"The war of the Revolution had a melancholy and ruinous effect upon the concerns of our communion. The Church of England being connected with the State government of that country, and the circumstance that the Clergy of that Church were bound by the oath of conformity and allegiance, to support and defend the measures of the crown, led all the common people to believe, and all the prejudiced partizans of popular government to maintain, that a Churchman, and a foe to American liberty, were synonymous terms. This, of course, produced a strong feeling

* See Appendix C.

wherever the Church was known, the effect of which was to bring odium on our communion, and to induce many to believe that they were *doing God service* by promoting her ruin. This idea was carried so far at the time this building was erected, that it was necessary for the friends of the Church, with swords in their hands, to watch the walls by night, in order to prevent the work of the preceding day from being destroyed; a circumstance which occurred several times.”*

* * * * *

“During the Revolution the state of the parish was truly deplorable. These walls resounded not with the voice of prayer or praise. For many years, no servant of the altar uttered the language of the Liturgy; no exposition of the terms of salvation was heard from the pulpit; no consecrated bread was broken at the altar; no cup of blessing was offered to the people. Of the members of the congregation that remained, some kept up their attachments and their sense of duty, by meeting at the parsonage, and perhaps at other places, where the service was read by some suitable person on Sundays, when the state of things would permit sufficient quietness. As the town was sometimes occupied by the troops of England, and at others by the colonial forces, it was naturally to be

* “This information was received from Gen. Williamson, and from Mrs. Hylton, a lady of distinguished piety, who died in 1810, at the age of 92 years.”

expected that every thing would be exposed to depre-
dation and violence. This little Church had its full
share of the evil. The fences of the grave yard, like
many others, were demolished, removed and burnt.
Thus the enclosure for protecting the repository of the
dead, lay open to the range of beasts, and the unhal-
lowed movements of men little better than they. The
head-stones of graves became fire places at which the
soldier dressed his homely meal, while larger monu-
ments served as tables at which he partook of his
frugal fare. While all around this edifice were marks
of wasting and destruction, the interior exhibited a
scene of ruin not less distressing, to those who loved
the courts of the Lord's house, and delighted in the
worship of his temple. Almost the whole of the in-
side work was destroyed; the seats and floor were all
torn up and burned, and two attempts to burn the
building by putting fire under the pulpit, were provi-
dentially defeated. The organ then in the Church
was demolished, and the metal pipes were converted
into balls for the work of death. The bell was saved
from similar treatment by the circumstance that no
mode of easy access to it could be had. The dragoon
who tethered his horse by day upon the graves of the
dead, led him by night within these walls, for a shelter
from the storm. Such was the melancholy aspect of
the temporal affairs of this parish at the termination
of the war.

“When the violence of the revolutionary struggle

was somewhat abated in this vicinity, and the people began to think of resuming their accustomed pursuits, they attempted to revive their ecclesiastical concerns. About the year 1779 or 1780, the congregation began to assemble in a private house, the Church being unfit for public worship. At this time they were imposed on by an artful man, who pretended to hold the sacred office, and for a time acted as a Clergyman here. Before his fraud and hypocrisy were detected, the people of the congregation had in some measure repaired the seats of the Church; but the precise time when it was re-opened for divine service does not appear. The impostor was soon after exposed, and fled from the odium which he had brought upon himself, and the punishment which his offence deserved. The Church for some time had occasional services by the neighboring Clergy, especially by the Rev. Mr. Ogden."

A letter from the Rev. Abraham Beach to the Secretary of the Propagation Society gives some information in reference to the Church. The following is an extract dated,

"NEW BRUNSWICK 24 March 1780.

REVEREND SIR,

By a flag of Truce going to New York I have an opportunity just to acquaint the Society that I still remain at this place and continue to perform my duty as their Missionary in the same manner I did when I wrote last, which was on the 4th July 1778. Since

which time I have baptized in my own Mission 23 and buried 4. At Shrewsbury baptized 6 and buried one. At Spotswood baptized 18. At Elizabeth Town baptized 10 and buried 8. At Woodbridge baptized 2 and at Chatham 3. *I wish it was in my power to be more regular and more particular in my correspondence with the Society, but that the present unhappy contest effectually prevents; however they may be assured that I shall always endeavour not to disgrace the character of a Clergyman of the Church of England, and as the Society's Missionary to visit every vacant Parish however remote from my own, where I may be invited to baptize their children and bury their dead.*"

Under date of New Brunswick Oct. 1st, 1782 Mr. Beach again alludes to services held by him in St. John's Church, and speaks of the manner in which the Congregation was kept together in the absence of their minister.

"REV. SIR,

In my letter of the 4th of Jan'y last I acquainted the Society that I opened the Church at this place on Christmas day and gave my reasons for doing it: I have now the pleasure to assure them that the measure hath fully answered my expectation. The Members of our Church throughout the Province express the highest satisfaction in seeing the service again intro-

duced amongst them. From almost all the Vestries I have received pressing Invitations to officiate amongst them as often as my duty in my own Mission would permit; I have accordingly preached 3 times at *Elizabeth Town*, baptized there 11 children and Administered the Sacrament of the Lord's Supper to near 40 Communicants. At this place the Congregation meet regularly on Sundays and one of them reads Prayers and a Sermon. I cannot but think this practice advisable in other Congregations which are at present destitute of a Minister; especially in these times of uncommon and general depravity, when our Church as well as Religion in general labours under so many difficulties and discouragements; I propose therefore to recommend their example to those other Congregations which are vacant and where a person of suitable character can be procured amongst them.

I am &c.

ABRAHAM BEACH."

The Rev. Dr. Rudd says; "After the conclusion of peace, in 1783, the Wardens and Vestry addressed Dr. Chandler, then in England, on the subject of his return, and requested him to resume the duties of the rectorship. To this request the answer was, that he had not been able to make up his mind as to the course he should ultimately find it his duty to pursue; but from the state of his health it was not at all probable that he could discharge the duties required by

the parish. Still the Vestry did not think proper to appoint another Rector, though they made arrangements with Mr. Ogden for his services half the time. In this way the Church was supplied until the year 1789.

“Dr. Chandler returned to his residence here in 1785, having been absent from his family and congregation ten years; and though his health was so much impaired as to preclude the possibility of his performing the duties of his office, the Vestry requested him to hold the rectorship as long as he lived. This was not only highly gratifying to him, but substantial evidence of their high opinion. In 1790, the labours and sufferings of this able divine and scholar were closed by death; and his grave is here in the body of this Church, to which he had devoted his time and his talents.* In reference to the latter, it was said by the

* A mural tablet placed on the East wall of the Church bears this inscription

COMMEMORATIVE.

The *Rev.* T. B. CHANDLER D. D
who was 38 years Rector of this Church,
died June 17 1790; aged 64 years.

JANE CHANDLER, his wife
died Sept. 20, 1801; aged 68 years.

THEIR CHILDREN

WILLIAM CHANDLER
died in England Oct. 22 1784 aged 28 years.

first Bishop ever consecrated for America, that 'no man in this country could mend his pen.' As an evidence of the high opinion entertained of him in England, the society of which frequent mention has been made, contrary to their usual practice, but through powerful influence, headed by his warm personal friend, Arch-Bishop Moore, allowed an honorable stipend to his family."*

The Rev. Dr. Murray in his Notes concerning Elizabeth Town thus speaks of Dr. Chandler's ministry &c. "Dr. Chandler, on the commencement of the war of the Revolution, felt it his duty to oppose the measures necessary to secure our independence. From the active part which he and some members of his family took, he soon found his situation very uncomfortable, and he retired to England, where he remained until

MARY R. CHANDLER

died June 28 1784 aged 22 years.

ELIZABETH C. DAYTON, wife of E. B. Dayton;

died Nov. 6 1806: aged 41 years.

MARY G. HOBART, relict of the Rt. Rev. J. H. Hobart

died April 4 1847; aged 72 years.

* "Dr. Chandler, at his death, left three daughters, one of whom was the wife of Gen. E. B. Dayton. She died in 1806. Another is the wife of William Dayton, Esq. The youngest married the Rt. Rev. Bp. Hobart, who presides with great advantage to the Church, and honor to himself, over the extensive diocese of New York." Mrs. Wm. Dayton still survives.

the close of the war, and for some years after. He returned here in 1785 and died in 1790. His was a protracted and very able ministry, and Dr. Chandler's name will long be known and revered as one of the fathers of the Episcopal Church in New Jersey.* During the war of the Revolution this Congregation was greatly scattered, and became much enfeebled. The interior of the Church was all destroyed, the pews and floors were torn up and burned, and the building was converted into a stable by the enemy. It was, however, soon repaired after the close of the war, and was for some time the only Church for the worship of God in the town. And after its repair, and before the return of Dr. Chandler and for some time afterwards, Dr. Ogden preached in it with great power and effect. Dr. Ogden subsequently became a Minister of the Presbyterian Church."

The Vestry March 9th 1786 passed the following resolutions, as appears from their Record,

Agreed that the Seats below stairs be built up and repaired at the Expence of the Church, and be by the Church disposed of in the best manner for the peace advantage and good order of the Church.

Agreed that William Townley do build up and repair the seats below stairs and such other small repairs as may be necessary,—as soon as may be.

That on Easter Monday next the Seats of the Church be regulated and disposed of. And on the

* See Appendix, B.

same day Deputies to attend the State Convention should be appointed.

April 9th 1787 "The Congregation agreed that the Steeple should be immediately repaired. That the Seats in the Gallery be rebuilt and the whole put in good repair; and that the seats below should be painted and numbered." (*Vestry Records.*)

On the 30th of December 1787, the term for which the Reverend Mr. Ogden was engaged to preach and perform divine service, being near expiring, a Committee was appointed to confer with him on the terms of a further continuance of his services to the Church. It was subsequently arranged that Mr. Ogden should officiate every other Sunday in St. John's Church, and receive for his services one hundred and twenty pounds for the term of one year. On Easter Monday April 13 1789 it is recorded that; "The Congregation finding by Experience that the Church does not flourish in that degree they could wish, under a Minister who does not reside in the Town, and whose appointment for the performance of Divine Service is only for one half of his time; have therefore unanimously agreed to CALL the Reverend Mr. SPRAGGS to become a Resident Minister of our Church, and constantly to officiate therein—and therefore Messrs Williamson, Thomas and Jno. Burrows, were appointed to correspond with him on this Subject.

The Vestry met in the afternoon at the House of Mr. D'Hart. Present, Matthias Williamson, Edward Thomas, Wardens; Vestrymen John Hendricks, Jno.

D'Hart, Wm. Garthwait, Wm. Townley, Edward Townley, Danl. Terrill.

Messrs. Williamson, Chetwood, D'Hart, Ricketts, Thomas and John Hunt, or any of them, were appointed to meet the Convention of the Church of this State to be held in this Town in June next.

On motion resolved unanimously, that it is the opinion of this Board, that the Union of the Protestant Episcopal Church in the United States of America, is necessary for its prosperity, and ought to be promoted by all Episcopalians. And that the delegates appointed to represent this Church in the next State Convention, be instructed to propose and move, that the Delegates of this State to the next General Convention, be instructed to move for and promote a Coalition and Union of all Protestant Bishops in said States, and that the Government, Rules and Orders of the Church throughout the same, may be continued similar and consonant as near as may be, to the Government, Rules and Orders of the Protestant Episcopal Church in Great Britain.

Agreed that Mr. Hendricks be requested to call on Mr. Shute for the Marble Font belonging to the Church, said to be in his possession, and that he take the same under his care and charge.

That Mr. Hendricks and Mr. Dennis, do wait on Mr. Justice Ballard, and agree with him on the Terms of his holding a part of the Church Ground, lying contiguous to his House, and make report thereof to

the Secretary of this Board, who is requested to prepare proper Writings to be enter'd into on that occasion.

The Secretary of this Board is requested to collect all Deeds, Records, Books and Papers whatsoever respecting the Freehold Estate of this Church, and take the same under his charge.

Intimation having been given unto the Reverend Mr. Ogden, of the desire of the Congregation to call a Minister to reside in this Town,—who shall devote the whole of his time to the Service of our Church, he was pleased to favor the Vestry with the following Letter,

NEWARK 11th April 1789.

GENTLEMEN

If an opportunity offers to obtain a Clergyman of Sincere Piety, who will devote the whole of his time to the Service of your Church, I desire the Congregation may be inform'd, that it is my wish, that no Member whatever of the Congregation, in any part, on my account, should refuse to concur in any measure that you shall think will promote the prosperity of your Church.

That Unity, peace and true Religion may dwell among you, is the sincere and ardent Prayer

of Gentlemen, your Friend

and very humble Servant

UZAL OGDEN.

TO THE WARDENS AND VESTRYMEN OF

ST. JOHN'S CHURCH IN ELIZABETH TOWN.

The Wardens and vestrymen of the church met on the first day of January, 1791 and "appointed the Reverend Samuel Spraggs, Rector of the said Church in the room and stead of the Reverend Doctor Thomas Bradbury Chandler deceased, And a Testimonial of said Appointment (being drawn up) was signed by the Wardens and Vestrymen and the Secretary was ordered to affix the Seal of the Corporation thereto, record and deliver the same to the Rev'd Mr. Spraggs." A certified copy of this document is contained in the Records of the Vestry.

"At a meeting of the Wardens and Vestry, on St. Stephen's day 1791, Ordered that the monies arising from the charitable Contributions of the Church be always hereafter paid into the hands of the Rector, to be distributed among such objects belonging to the Church, as he shall think proper."

In 1793, "The Congregation taking into consideration the present Salary of the Rector, and being unanimously of opinion that the present Salary of One hundred and twenty pounds, is not sufficient for the decent support of the Rector of this Church—Therefore it is unanimously voted and agreed that the Salary be augmented to One hundred and fifty pounds."

The Rev. Mr. Spraggs died in the Rectorship of St. John's Church in the year 1794.* Dr. Rudd says;

* A tablet on the East Wall of the Church has been erected to his memory, bearing this inscription

“Mr. Spraggs was an affectionate and useful pastor, and enjoyed the confidence and regard of his flock, with whom he was on terms of affable and cordial intercourse. His death was severe, as it was unexpected, and the paucity of Clergy in our Church rendered the filling of his place well, an object of no easy attainment. The pious and amiable widow of this worthy Clergyman, who died in the city of New York, in 1821, cherished for this parish a strong regard, and in her will left a legacy of one hundred and fifty dollars to the parish.”

Mr. Rayner was solicited to become Rector of the Church in 1795; he resigned the Rectorship in 1801 and removed from the State. In the year 1824 he was the Rector of a parish in Connecticut.

At a meeting of the Wardens and Vestry Sept. 5th 1801; “It was stated that as the Rev'd Mr. Rayner is about to leave this Town and Church it is necessary that proper measures should be taken to supply his

Sacred
to the Memory
of the REV. SAMUEL SPRAGGS
who succeeded to the *Rectorship* of this
Church in 1790, died Sept. 7, 1794:

Aged 47 years.

Mary Spraggs

his wife

died June 27, 1821:

Aged 86 years.

place as Rector. It was also stated that the Rev'd Mr. Beasley a young Clergyman who had just taken orders in the Church and is highly recommended by the friends of this Congregation is now in Town, that in all probability he is disengaged and would accept a call from this Congregation, if immediate application is made.

Whereupon on motion, It was Resolved that Messrs. Matthias Williamson, James Ricketts, Matthias Williamson Junr. Richardson Gray and Robinson Thomas be appointed a Committee to wait on the Rev'd Mr. Beasley and offer him the sum of Two hundred and fifty pounds a year Salary so long as he shall officiate as minister provided he will accept the call of the Congregation.

On motion resolved that the Corporation of this Church do dispose of and sell the Kite lot situate on the Road leading to Rahway and that Messrs. Robinson Thomas and Richardson Gray be a committee to sell the same. In February 1802 a Committee was appointed "to wait on the Rev'd Mr. Beasley and make the necessary arrangements with him, in order to his being regularly settled as the Minister of this Church." On the 17th of August of the same year it was; "Ordered and Resolved that a Vestry Room shall be erected in the place where such room formerly was, and that Mr. Williamson the Church Warden do appropriate so much money as is necessary from the

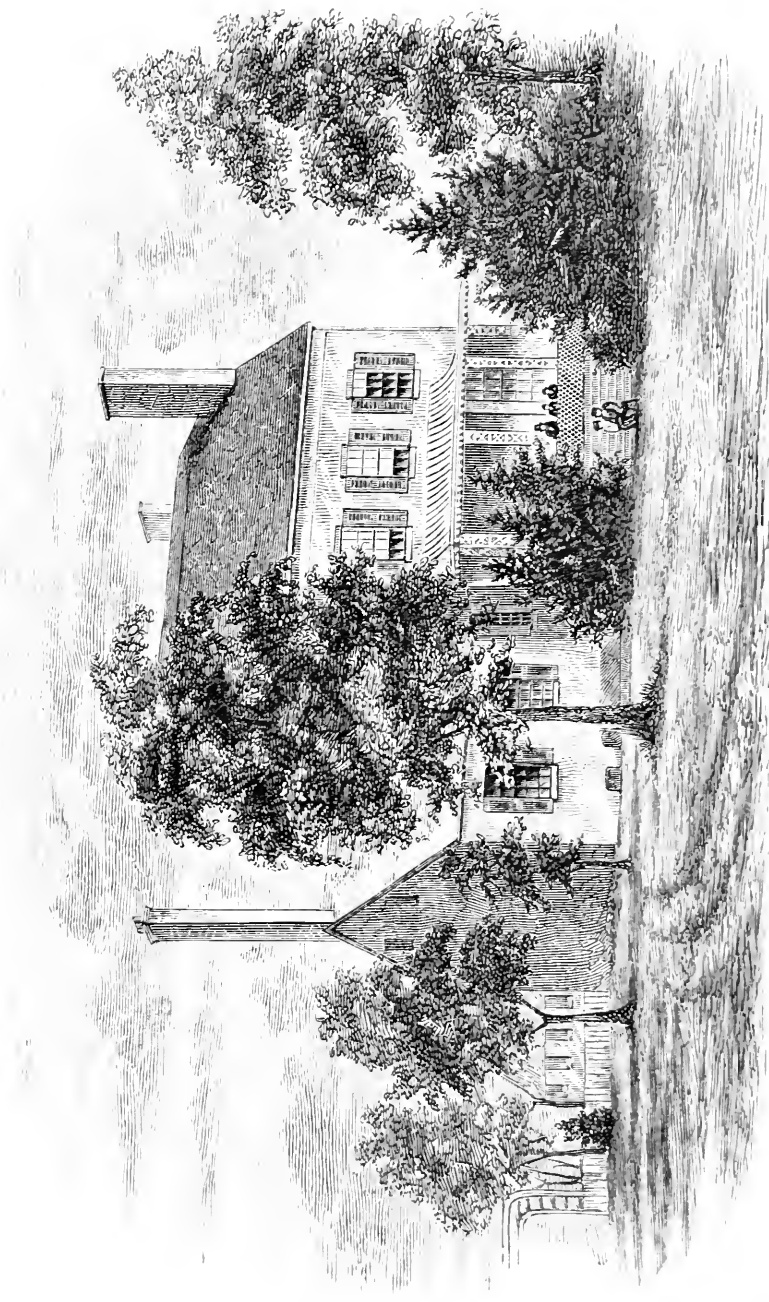
fund in his hands arising from the Collections, in order to carry the said resolution into effect."

In 1803 on Easter Monday Committees were appointed to raise funds for repairing the Church. June 5th 1803 the Rev'd Frederick Beasley having accepted a call to the rectorship of St. Peter's Church Albany, resigned that of St. John's. Mr. B. was subsequently Rector of St. Paul's Church, Baltimore, and Provost of the University of Pennsylvania. He closed his useful life on earth, at Elizabethtown in 1845.

August 28th 1803 the Rev. Samuel Lilly was elected to the Rectorship, which he resigned April 30th 1805, serving the Congregation somewhat less than two years.

In December 1805 the Rev. John Churchill Rudd took charge of the Parish and was instituted in the month of May following. In the Sermon which Dr. Rudd preached November 21st 1824, to which allusion has frequently been made he says; "When he who addresses you became your Minister, the number of attendants upon public worship, for a considerable time, seldom amounted to 100. The present number of souls within the parish is more than 350, and the ordinary congregation may be stated at 200, though we frequently see here a quarter more. In 1805 the number of communicants was 60. The present number is 100, who actually belong to this altar, though the number present at any celebration of the eucharist does not very often exceed 80. During the time of





N. CAMPBELL, DEL., ET SC.

PARSONAGE OF ST. JOHN'S CHURCH, ERECTED 1812

the present rectorship, there have been 379 baptisms and 96 marriages. The number of burials has been 225 : and if from this amount we deduct at least one third for those who have been interred here, not considered as members of the congregation, it will give less than 8 as the average annual number of deaths ; a proof of the general health of this vicinity. Of the communicants found here in 1805, there are about twenty remaining ; some of the rest have removed, but the most have died.

The Church, at the time just referred to, was in a state demanding much repair, and in 1814 it was resolved to undertake the work. A new steeple was erected, and other improvements were made ; but the funds raised not being adequate, the plan for enlarging the Church was abandoned till the next year, when 17 feet were added to the east end of the building, and an entire change was effected in the internal structure. These repairs, which cost upwards of \$4000, were cheerfully paid for, with few exceptions, in a short time, almost entirely by the members of the congregation. A subsequent alteration in the desk and pulpit, giving them their present position, was made in 1818, at very considerable expense. In the spring of the same year, a new and commodious parsonage house was completed at an expense of about \$3000. It would seem that it had been fortunate that these expensive operations were closed as they were ; for such has been the subsequent state of things, that no time

could have been found, when, humanly speaking, it would have been practicable to have done so much. The only material improvement of the congregation since, was the purchase of an organ more than two years ago, to which many of us have often been indebted for great enjoyment; may we not say, for interesting aids to devotion, and holiness of heart."

In the records of the Vestry May 12th 1822 it is stated; "The Rector informed the Corporation that the legacy of the late Mrs. Spraggs, amounting to one hundred and fifty dollars had been received and was deposited in the Savings Bank of New York on the 20th of April, to be re-invested every three months." May 26th 1826 the Corporation met and passed among others, the following resolutions,

"Resolved that the Rector be authorized to draw from the Savings Bank in the city of New York the legacy left to this Church by Mrs Mary Spraggs by drawing therefor an order in favour of the treasurer—and that the treasurer be directed to deposit the same in the Eliz'beth State Bank to the credit of the Church.

"Resolved that the monies expended by the Rector in furnishing the organ for said Church be repaid him out of the said legacy together with the interest for three years on the balance that may be found due.

"Resolved that the Resignation of Doctor Rudd as Rector of this Church be accepted to take effect from the first day of June next." Dr. R. died in 1848, and

his remains lie in St. John's Churchyard.* The Rev. Smith Pyne (now Rector of St. John's Church, Washington D. C) succeeded Dr. Rudd in the Rectorship and resigned the same December 31st 1828. The correspondence which occurred between Mr. Pyne and the Vestry is highly interesting, indicating between them great affection. During Mr. Pyne's rectorship the ladies raised the funds for the erection of a new vestry room.

The next Rector of this Church was the Rev. B. G. Noble, who was elected on the 8th day of March 1829. In his letter of resignation dated Sept. 20th 1833, he alludes to the great exertions of the Congregation during his ministry, to the liquidation of all the debts of the corporation; the large sums expended upon the Church and parsonage and glebe, the present flourishing state of all the temporalities of the Church; the uniform punctuality with which they have fulfilled their pecuniary engagements," and "the large disposable fund secured by the zealous efforts of the Ladies Association."

* A mural tablet has been erected in the Church to his memory upon which is inscribed,

Sacred
To the Memory of
the Rev. JOHN CHURCHILL RUDD D. D
who was 21 years Rector of this Church,
Died Nov'r 15th 1848 ;
Aged 68 years.

The Reverend Richard Channing Moore Jr. was elected Rector in 1834 and entered upon his duties on the 16th of February. At a meeting of the Congregation holden on the 20th of April 1840 it was, "Resolved, That the Rector, William Chetwood, J. J. Chetwood, F. B. Chetwood, Anthony Morss, Charles King and Nathaniel Leavenworth be a Committee to examine into the expediency of building a new church or enlarging the present building, to procure plans for the proposed improvements and estimates of the cost, and also to devise the best method of accomplishing the object and that they report within ten days hereafter to the Congregation."

In accordance with the above on the 11th of May "J. J. Chetwood Esq. from the Committee made a verbal report, recommending the enlarging of the present building, by taking down the present side walls of the Church, and extending the width ten feet on each side.

F. B. Chetwood Esq. from same Committee reported the specifications of the builders and estimate of costs, and that the Messrs. Thompson proposed to furnish the materials and complete the work agreeable to the said specifications, for the sum of Thirty-five hundred dollars, of which sum they proposed to take two hundred and fifty dollars in pews of the Church. Drafts of the plan were laid before the meeting.

Whereupon the following resolutions were offered and passed unanimously.

Resolved That it is expedient to enlarge the present Church edifice according to the plan recommended by the Committee and that the same shall be done without delay.

Resolved, That the proceedings of this meeting be laid before the Wardens and Vestry of the Church, and that it be recommended to them as the earnest desire of this Congregation, that they should take immediate steps to carry into effect the contemplated improvement."

The Vestry met the same evening and cordially approving of the plan recommended of enlarging the Church, resolved to proceed without delay to accomplish the object. They also "Resolved that the following gentlemen constitute a Committee for the purpose of carrying into effect the foregoing resolution of the Vestry. Thomas Salter, Charles King, William Chetwood, Isaac H. Williamson, Anthony Morss, Nathaniel Leavenworth, Elias Darby, Capt. Wm. Salter, Elihu Mitchell, Henry Geiger, M. W. Richards, Dr. G. R. Chetwood, J. J. Chetwood, F. B. Chetwood, Benjamin Williamson, B. R. Seaman, Isaac H. Williamson Jr., Henry Kiggins, Moses Hetfield, M. O. Dayton, Maj. Woodruff, Capt. DeHart, John Schweitzer, Orlando Chandler, James Moore, Gen'l Scott, Capt. Anderson, Lieut. Pegram, David Clum, Capt. Casey, Smith Scudder, Isaac W. Scudder, John Chetwood, Mr. Orton, Ogden Brown, John Kean.

A. Morss, F. B. Chetwood, J. J. Chetwood, and

B. Williamson were appointed a Committee to procure from the pew holders, a relinquishment of their claims to their respective pews."

In his parochial report for 1840 the Rev. Mr. Moore says. "The plan for enlarging the Church which was *talked* of a year since, is now adopted. On Easter Monday, a committee was appointed to take the subject into consideration, which has resulted in a determination on the part of the congregation and Vestry to make an addition to the width of the building, of 8 feet, on each side, which will give us a Church 45 feet front by 66 feet deep. The whole interior of the building is to be entirely new and handsomely finished, and will be completed by contract, the 1st of December next. It is due to the congregation to mention, that they have entered most cheerfully and unitedly upon the enterprise, and have come forward with commendable liberality to carry it on. It is also due to the two Presbyterian congregations to state that they have kindly offered us the use of their respective lecture rooms, during the time that we shall be out of the Church."

The next year, 1841, Mr. Moore reports, and the facts show the estimation in which he was held and how greatly the church had increased under his ministry, that, in addition to the offerings; "there has been raised in the Congregation and by members of it during the past year about the sum of \$4000 for the purpose of enlarging the Church and building a Sun-

day school room. Both of these objects have been happily completed, and through the favor of Providence we were permitted on the 31st of December last, to return again to the Church, which we had left on the first of June previously. At this time, the building enlarged and beautified into a new church, though standing in part under the roof and upon the ground of the former edifice was consecrated by the Bishop of the diocese, this office having never before been performed. The improvement has operated very favorably upon the Congregation, and we have at present every prospect of having soon the additional seats occupied. It is due to the zeal of the ladies of the Congregation to mention the liberal pledge given by them, to raise for this purpose \$500, which they have already redeemed. To their perseverance alone, we are also indebted for a very fine Sunday school room, built of brick and finished in handsome style at an expense of \$1200. To the same source are we indebted for the very extensive enlargement of our church organ, at a cost of \$260, and for furnishing the Church with hangings for the pulpit, together with other furniture of the desk and chancel, and for a handsome set of lights, at an aggregate expense of more than \$300. Thus the ladies of St. John's Church have undertaken a pecuniary responsibility in this movement of more than \$2000, the great proportion of which they have already paid, and the balance, we have reason to believe will be raised in time to

meet the terms of the payment. It gives the Rector great satisfaction to state, that entire unanimity has prevailed in the whole transaction, and that all appear greatly pleased that the improvement has been made, though the burden of it has not been light."

In the year 1846 services were held at Elizabeth port, and a congregation was formed, composed of some of the members of St. John's Church. On the 18th of September 1849 the corner stone of Grace Church was laid, and in 1850 Mr. Moore reports; "It is with unfeigned satisfaction I report the successful result of the missionary effort at Elizabeth Port, in the building of a most beautiful church; and it gives me pleasure to record the liberality of my own Congregation in contributing about \$600 towards that object."

In the year 1853 it being thought by some that the time had come for the establishment of another Episcopal parish in Elizabeth Town, a new congregation was formed, principally by members of St. John's Church, under the name of Christ Church. A handsome stone (gothic) Chapel and Rectory have been erected, and a building for the parochial schools. Over thirty thousand dollars have been expended, including the cost of the land.

The Rev. E. A. Hoffman, the zealous Rector of the Church in his first annual address delivered on Easter Monday 1854, says; "I desire to-day to trace in a few brief words the history of the parish, for the year which has just so happily ended; that we may thank

Him to Whom the praise of this success is justly due, and thence take courage for the future.

The parish was duly organized in the Sunday School Room of St. John's Church, on the evening of Easter Day, 1853, by the election of two Wardens and seven Vestrymen. The first service was held on the second Sunday after Easter, 10th April, by your present Rector elect, in the Lecture Room of the first Presbyterian congregation, which was generously offered for our use by the Pastor and the Session: and I cannot in this place refrain from acknowledging the courtesy which has since left it at our disposal, through a period much longer than either they or we probably at first supposed we should need it.

On the 23d of April, at a public meeting held in the same place, of which the ten days legal notice had been given, the parish was duly incorporated under the name of "The Rector, Wardens and Vestrymen of Christ Church, in Elizabeth Town." The Wardens and Vestrymen, previously chosen at the organization, were re-elected; and Monday in Easter Week designated as the day for the annual election of the officers of the parish.

Considerable difficulty was experienced in the choice and purchase of a lot for building, of suitable size and sufficiently central in position. On the 4th of July, a favorable purchase was made, for the sum of \$4500, from M. M. Williams, of a lot on the corner of Jersey and Bridge streets, extending 234 feet on the former,

and 155 feet on the latter street. The services of Mr. Upjohn, Architect, were obtained, and plans comprising a Church, capable of seating between 500 and 600 persons, a Chapel or School-house, which might be used for some time as a Church, and afterwards for various purposes of the parish, and a house for the Rector of the Church, were procured.

The Chapel or School-house was immediately put under contract, and the corner-stone laid with appropriate religious rites, on the 23d of August, by the Bishop of the Diocese, in presence of a number of the clergy and a large concourse of people."

The pews in Christ Chapel are free and will seat about 300 persons.

On the 24th of February 1855 the Rev. Mr. Moore resigned the Rectorship of St. John's Church and is now the Rector of Christ Church, Williamsport, Pennsylvania. His was a long and fruitful ministry here, during which the Church was almost rebuilt, and large numbers were added to the Communion.

The present Rector of St. John's entered upon his duties on the first Sunday in April 1856.

The Church is peaceful and prosperous and may ever continue thus with God's blessing upon the faithful presentation of the simple, practical, life giving truths of the Gospel, and upon a people whose earnest endeavours center in seeking the glory of God and the salvation of souls. Many have been the changes and vicissitudes through which this ancient Church has

passed, but out of all her trials God may perfect praise for his own name.

The edifice itself has undergone so many alterations that it bears little resemblance to the original structure, and, as has appeared in these researches, every few years has assumed a new form. It stands at present as enlarged and improved in the year 1840. There seems to be an increasing necessity for its enlargement, or renewal, and the Vestry and Congregation are contemplating making provision for a much larger number of persons, than the Church will now accommodate.

Whatever may be done, or left undone, may Christ crucified be the theme upon which the ministers of old St. John's most delight to dwell, and the image of Jesus be formed in the hearts of all who worship within its walls.

NOTE.—Within a few weeks a Parish Library has been formed, to which a former member of the congregation generously contributed the sum of one hundred dollars.

A P P E N D I X .

A P P E N D I X.

A.

Copy of the Deed of the Parsonage and lot, belonging to St. John's Church, Elizabeth Town.

THIS INDENTURE made the Eleventh Day of December, in the year of our Lord one thousand seven hundred and forty-nine, Between John Emmott of Elizabeth Town in the County of Essex, in the Province of New Jersey and Mary his wife on the one part and John Halsted, Henry Garthwait, William Ricketts, Jacob DeHart, Peter Trombly, Matthias DeHart, Jonathan Hampton and Matthias Williamson, all of the same Place on the other Part, Witnesseth That the said John Emmott by and with the Consent of Mary his wife signified by her being made a Party to these Presents and sealing and executing the same for and in Consideration of the sum of one hundred and sixty-two pounds New Jersey money, at Eight shillings the Ounce to him the said John Emmott in hand

paid by the said John Halsted, Henry Garthwait, William Ricketts, Jacob DeHart, Peter Trombly, Matthias DeHart, Jonathan Hampton, and Matthias Williamson at and before the ensealing and Delivery of these Presents, the receipt whereof he the said John Emmott Doth hereby acknowledge and thereof and therefrom, and of and from every Part and Parcel and thereof Doth hereby acquit release exonerate and discharge them the said John Halsted, [*here follow the names*] and Each and every of them, their and each of their heirs Executors Administrators and Assigns by these presents Hath granted, bargained sold aliened and released and confirmed and by these presents doth grant bargain sell alien release and confirm unto the said John Halsted [*here follow the names*] and to their heirs and assigns forever All that house and lott of Ground situate, lying and being in Elizabeth Town aforesaid on the South side of the said Elizabeth Town Creek opposite to a Large white house now or late belonging to Mr. Peter Schuyler Beginning at a Stake planted on the said Creek thence running South South East a quarter of a point Southerly two Rod to another Stake thence West three Quarters of a point Northerly six Rods and a half to another Stake thence South South West a Quarter of a point Westerly nine Rod six feet nine Inches and a half to another Stake, thence along a Street or highway forty Roods twelve feet nine Inches and a half as the Street runs to another street or highway which leads down to the

said Creek between the said Lot of land and the land now or late of John Hinds thence by the last mentioned Street or highway North and by West Eight Roods to said Elizabeth Town Creek or River and thence as the said Creek or River runs to the first mentioned Stake Containing by affirmation three acres to the same more or less Bounded on the East by the Land now or late of Samuel Whitehead on the South and West by two Streets or highways on the North by the aforesaid Creek or River Together will all and singular the houses Edefices and buildings thereon and all Rights and Hereditaments and Appurtenances to the said Premises belonging or in any wise appertaining and the Reversion and Reversions, Remainder and Remainders thereof and also all the Estate Right Title Interest Property Possession Claim and demand whatsoever of him the John Emmott of in and to the same and every part and parcel thereof, To have and to hold the said house and Lot of ground and premises with their and every of their Rights members and appurtenances unto the said John Halsted &c.— their heirs and assigns to the only proper use benefit and behoof of the said John Halsted &c. their heirs and assigns forever and the said John Emmott and his heirs all and singular the said house and lot of ground and premises with their and every of their Rights members and appurtenances hereby granted and released and every part and parcel thereof unto them the said John Halsted &c. their heirs and assigns against

him the said John Emmott and his heirs and assigns and against all and every other Person or Persons whatsoever shall and will warrant forever and defined by these Presents. And the said John Emmott for himself, his heirs Executors and Administrators and each and every of them doth hereby covenant grant and agree to and with the said John Halsted &c. their and assigns in manner and form following That is to say they the said John Halsted &c. their heirs and assigns and every of them shall and may from time to time and at all times for ever hereafter peaceably and quietly have hold occupy possess and enjoy all and singular the premises herein before mentioned or intended to be hereby released and were parts and parcels thereof with their and every of their Appurtenances without any lawful let just trouble denial eviction ejection or Interruption whatsoever of or by them or their or either of their heirs or Assigns or of or by any other Person or Persons and that free and clear and fully and clearly acquitted exonerated and Discharged of and from all and all manner of former and other bargains Sales Gifts grants feoffments devises Dowers Rights and Title of Dower issues uses fines annuities—Debts Duties Judgements Executions Recognizances and all other Estates Rights Titles troubles Charges and Incumbrances whatsoever had made committed done or suffered or to be had made Committed done or suffered in any wise whatsoever by them the said John Emmott and Mary his wife or either of them

or by any other Person or Persons whatsoever having or lawfully claiming any Estate Right Title or Interest of in and to the same or any Part or Parcel thereof. In Witness whereof the Parties to these Presents have interchangeably set their hands and seals the Day and year first above written.

MARY [L. s.] EMMOTT. JNO. [L. s.] EMMOTT.

Sealed and delivered in the presence of Sarah Jelfe, Thomas Bradbury Chandler, David Oliver.

Received of the within mentioned Grantees the within mentioned sum of one hundred and sixty-two pounds in full for the consideration within mentioned the day and year within contained—162.

Witness

JNO. EMMOTT.

For the form of conveyance of the above named property to the Rector, Church Wardens and Vestrymen of St. John's Church on the 18th of February 1765, see Chapter V.

B.

In a note accompanying the Memoir of the life of Bishop Hobart, (who married a daughter of Dr. Chandler May 6th 1800) by the Rev. William Berrian D. D. Rector of Trinity Church, New York, the following interesting facts are stated, pp. 71-5.

“He” Dr. Chandler “was born at Woodstock, Massachusetts, on the 26th of April, 1726, and was educated at Yale College, New Haven. In 1751, he went to England for holy orders, and, as his family think, received them from the Bishop of London. On his return he was made Rector of St. John’s Church, Elizabeth Town, New-Jersey. In that humble and quiet retreat he was enabled to indulge his passionate fondness for study, and to make such large acquisitions both to his professional and general knowledge, as to give him a very high rank among his classical brethren. A question of deep interest to the Episcopal church in America had been much discussed among her friends, and it was at length thought expedient that it should be presented to the consideration of the civil and ecclesiastical authorities in England. The want of Bishops in the colonies was found, on many accounts, to be a serious evil. The rite of confirma-

tion, established by primitive usage and regarded as a matter of Christian duty, could never be administered. The Clergy, independent of each other, had no ecclesiastical superiors to unite or control them. Discipline could not be exercised without so many difficulties as would often afford an opportunity to the unworthy to escape from the punishment which they deserved. The expense and dangers of a voyage to England, for the purpose of obtaining orders, deterred many from entering into the ministry, who would have adorned it; and the impossibility that a Bishop, residing at that distance, should procure accurate information, in all cases, of the characters of the candidates for orders, was the cause of many being admitted into it, by whom the Church was dishonored. All these things tended to alienate from her the affections of her members, and to retard her growth.

At the request, therefore, of his brethren Dr. Chandler wrote a work on the subject of American Episcopacy, in which he showed, with great force and reasoning the expediency and advantage of having Bishops consecrated for the colonies. From his decided attachment to the Church and State, and from his strong desire to promote the welfare of both, he treated the subject with that judgment and temper which entitled it to consideration at home but which, it appears, however, from the neglect of his counsel, it did not receive. He also wrote another interesting work, the Life of Dr. Johnson, first President of King's College,

New-York, which, though merely intended as a biographical sketch, is, nevertheless, a history of the early state of the Episcopal Church in Connecticut and of the difficulties which she encountered, from prejudice and ignorance, in her establishment and progress.

The salary of Dr. Chandler as a Missionary of the Society for the Propagation of the Gospel, was £50 sterling a year, on which with some slight contributions from the congregation, a parsonage, and small glebe, he lived with such a degree of ease and comfort, and with such a free and unlimited hospitality as are remembered by many who are still living, both with wonder and pleasure. I have scarcely ever met with any aged person belonging to our Church who had visited Elizabeth Town, that did not delight in recalling the many happy hours which he had spent in that agreeable family, and at that hospitable board. Extensively as Dr. Chandler was known and respected by strangers, he was still more beloved by his parishioners and friends. Cheerful in his temper, easy and accessible in his intercourse with others—fond of study, of retirement and all rural pursuits, but yet of blending and sweetening them with social enjoyment, remaining much at home, and, from an aversion to preaching elsewhere, never out of his own pulpit, it was natural that his affability, his kindness, his constant presence and unintermitted labours should greatly endear him to his people. He was exceedingly intimate with the

Rev. Mr. Leaming and with Dr. Wilkins, who was then a lawyer, but who, at a later period of life, entered into the Church, and with Dr. Seabury, who was afterwards Bishop of Connecticut. When the storm of the revolution was gathering and so many important interests were at stake, they frequently met at each other's houses, and in the discussion of the agitating questions of the times, and in intellectual and social enjoyment, made dearer to them by their union of sentiments, and the uncertainty how long it might be continued, they never knew when to part. I have heard it stated, that they generally sat up till a very late hour at night, and that the day has often dawned upon their conversations. Mr. Wilkins who was a man of ardent temperament and masculine mind and Dr. Chandler, who held a ready and vigorous pen, warmly espoused the loyal cause. They wrote a number of political pieces and circulated them with great activity and diligence in the hopes of checking the progress of what they conscientiously believed a rash rebellion and a crying sin. The current, however, soon set so strongly against them, that they were compelled to yield to it; and political excitement was so violent, that they were under the necessity of leaving the country. Mr. Wilkins went to Nova-Scotia and Dr. Chandler to England. The loyalty, fidelity, and zeal of the latter were there held in high estimation by government; and his attachment to the Church, his reputation as a scholar, and his attainments as a divine, procured for him the

most gratifying attentions from the Clergy. From a brief diary, which he kept, it appears that he was often consulted by those in authority on questions of the greatest importance in relation to the colonies. He was received with such a marked and universal respect into the society of the most distinguished persons as has very rarely been rendered to any one from our country in private life. It is a mark both of his literary reputation in England, and of the degree of influence which he was supposed to have with persons in power that he drew up a petition to the queen in favor of Dr. Dodd, at the request of his friends; but considerations of public policy overpowering all private feelings, this petition like every other, proved unavailing, and answered no other purpose but that of a new and soothing expression of sympathy and commiseration for his unhappy fate.

During the ten years which he passed in London, he received in addition to his salary from the Society for the Propagation of the Gospel, an annual allowance from government of £200 sterling. He was made a Doctor of Divinity at the University of Oxford. He was appointed to the Bishoprick of Nova-Scotia, an office which he was compelled to decline from the progress of a cancerous affection in his face; and upon his death a pension was allowed to his widow until the day of her own.

When Dr. Chandler wrote to the Archbishop of Canterbury that it would be impossible for him to take

charge of the diocese of Nova-Scotia he received from him a very kind and courteous reply, expressing his respect for his character, and his regret for his affliction, and begging him to point out some suitable person who might be appointed in his place. Upon his recommendation the Bishoprick was conferred on Dr. Inglis, who, previous to the peace, had been Rector of Trinity Church, in New York.

While there were so many things to gratify him in his protracted absence from his family, it was also a delightful circumstance to him, that, amidst all the troubles and distresses of the times, they met with nothing but favor and kindness at home. He was enabled to spare enough from his income for their comfortable support. His people retaining a grateful recollection of his services, and an undiminished respect for his character, notwithstanding the difference of his political course, exerted their influence to protect them from the depredations and violence of the revolutionary army, when any part of it happened to be quartered in the town; and the British soldiers treated them with the courtesy and respect which were due to friends. In the fluctuations, therefore, of success between the contending parties, the parsonage was often made a place of common refuge. Dr. Chandler returned to Elizabeth Town in 1786, but the cancer in his face continuing to increase, he was never able to resume his pastoral duties, and finally died of it in 1790.

The different pamphlets and fugitive pieces which

were written by him in this country before the revolution and during his residence in England—the innumerable letters which he received from eminent persons abroad and from his friends at home, and those which he himself sent to his family—would have formed a valuable collection of papers for the illustration of our civil and ecclesiastical history, and furnished ample materials for an interesting account of his own life. But some time after his death, when the fierce passions, excited by civil broils, had in a great measure died away; when those who had been separated in unhappy times by different views of duty, once more met as brethren and friends, and when no reasonable danger could have been apprehended from retaining these papers in the possession of the family—they were alarmed by the timid and ill-timed advice of a person whom they respected and loved and the whole collection with some few exceptions was entirely destroyed. Thus the fullest memorial that will ever be given of one of whom so much might have been said, will, perhaps, be found in this brief and imperfect sketch.”

In “The Early life and Professional years of Bishop Hobart, by John McVicar, D. D. Professor of Moral and Intellectual Philosophy and Political Economy in Columbia College New York” published at Oxford by D. A. Talboys and 113 Fleet Street London 1838, there is an “Extract from the Life of the Rev. Hugh Peters, Chaplain to Oliver Cromwell, London 1815,” which is as follows (McVicar’s life of

Bp. Hobart p. 174) "The second daughter of William (a brother of Hugh) married Col. John Chandler, of Andover, one of whose descendants was the Rev. Thomas Bradbury Chandler D. D. Rector of an Episcopal Church in Elizabethtown, New Jersey, a pious and literary character of the first rate in America. The Doctor left several daughters, one of whom is the wife of the Rev. Dr. Hobart, an Episcopal Clergyman in the city of New York, who is an author and preacher of high fame. He is a descendant from the younger brother of the Earl of Buckinghamshire in England."

C.

The following pleasant letter to the Reverend Mr. Beach at New Brunswick will be read with great interest, and with regret that more of Dr. C.'s papers have not been preserved. It has been stated that there were many relating to him destroyed by those who were more timid than wise.

“MY DEAR SIR

The only reason why I have denied myself the pleasure of once in a while writing to you, was an apprehension that you might be brought into trouble, should it be known or suspected that you held any correspondence with such an outcast as I am. The same reason would still restrain my pen; but my daughter Polly assures me that you would be glad to hear directly from me, on a certain point with regard to which you formerly consulted me; if therefore I do wrong in thus writing, you must flog Polly.

I need not tell you how much I approve of your conduct in shutting up your Church, as soon as you was not suffered to make use of the Liturgy in its full dimensions. Your backwardness to open it, when urged by your people, and pressed by other cogent

reasons, untill you knew the mind of the Society &c., is equally commendable. The state of your case and that of the Connecticut Clergy, I presented to the Society and to the Bishop of London. Though they did not choose to give a *formal* answer in this kind of *casuistry*, yet they authorized me to assure all parties concerned that, under the present situation of affairs, the use of the Liturgy, with omitting the prayers for the King, provided others for the Congress were not substituted in their place, would not meet with their censure or disapprobation. Of this I desired Mr. Cooke to inform you, as he tells me he did; but as you seem to be desirous of having it immediately from me, I now give it to you under my own hand and seal.

The *Canons* of the Church must for the present, give way to the CANNON of Congress; and *strict regularity* of conduct is the business of *regular* times. In the meanwhile, an honest man will not give up his *principles*; and while he is not able to fulfill the *letter* of the law, he will be careful not to counteract the *spirit* of it.

Having ventured to put pen to paper, I must not omit the opportunity of most cordially thanking you for your kind and never failing attention to my forlorn family. Of this I have most pleasing accounts from time to time; and I wish I were able to express, or otherwise to convince you, how much I feel myself obliged to you and Mrs. Beach for such exuberant goodness.

The late blow in Virginia has given us a shock, but has not upset us. Though the clouds at present are rather thick about us, I am far, very far, from desponding. I think matters will take a right turn and then the event will be right. The English and Dutch, as I have it from unquestionable information, have actually and formally consented to accept of the mediation of Russia, towards an accommodation, which will be the natural consequence. After being disengaged from a Dutch war, we shall be able to bang the French and Spaniards. I am sorry that I cannot be more particular. I hate to write under such restraints. I will therefore conclude, with my best compliments to good Mrs. Beach, consoling myself with the reflection that I have brought you into no great jeopardy, by thus stealing an opportunity to assure you that I am, with the most cordial esteem and gratitude

Yours ever affectionately

T. B. CHANDLER.

LONDON Decr. 3d 1781.

REV'D MR. A. BEACH.

D.

Epitaphs from some of the Grave Stones in
St. John's Church Yard.

Here

Lieth interr'd the Body
of Mr. Charles Townley, son
of Col^l Richard Townley Esq^r
who departed this life Sep-
tember y^e 2^d Anno Domini
1756 In the 70th Year of his
Age.

Likewise the Body of
Abigail his Widow who
deceas'd Decem^r the 31st
A*D 1759 aged 66 Years.

Remember us laid here in Dust
The grave shall rot off all our Rust
Till y^e last Trump shall rend y^e Skies
And Christ shall say, Ye Dead arise

In faith she liv'd in dust she lies
But faith forsees that dust shall rise
When Jesus calls, while hope assumes
And boasts her joys among the tombs.

How joyful will the Christian rise
 And rub the dust from of his eyes
 My soul my body I will trust
 With him that numbers every dust
 My Saviour he will faithful keep
 His own for death is but a sleep.

Behold the Place where we do lie
 As you be now so once was we
 As we be now so must you be,
 Prepare for death and follow me.

Jesus to thy dear faithful hand
 My naked soul I trust
 And my flesh waits for thy command
 To drop into my dust

Here lies beneath this stone repos'd
 Patriot, Merit, straitly hous'd
 His country call'd he lent an ear
 Their battles fought and rested here.

The quivering lips hang feebly down
 His pulse is faint and few
 Then speechless with a pleasant groan
 He bids the world adieu.

Her aching head and fluttering heart
 With all their pains and sorrows part
 And now we hope her soul doth rest
 Upon her dear Redeemer's breast.

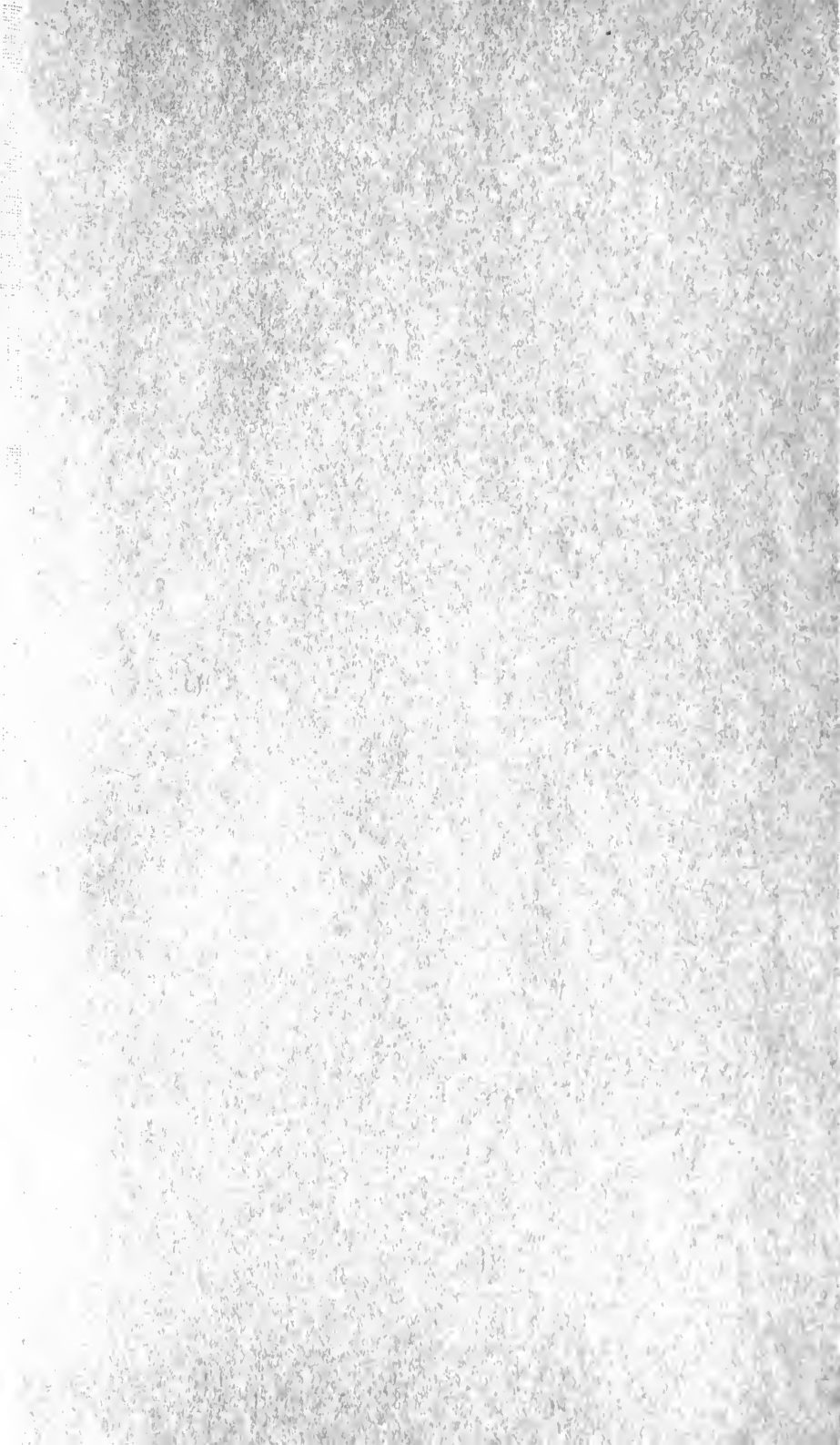
Here lie the remains of
 Mrs Elizabeth Jones
 Wife of John Jones
 Schoolmaster
 Decessit Nov^r 19 M D C C L X
 Ann Ætatis Suae XXXI.

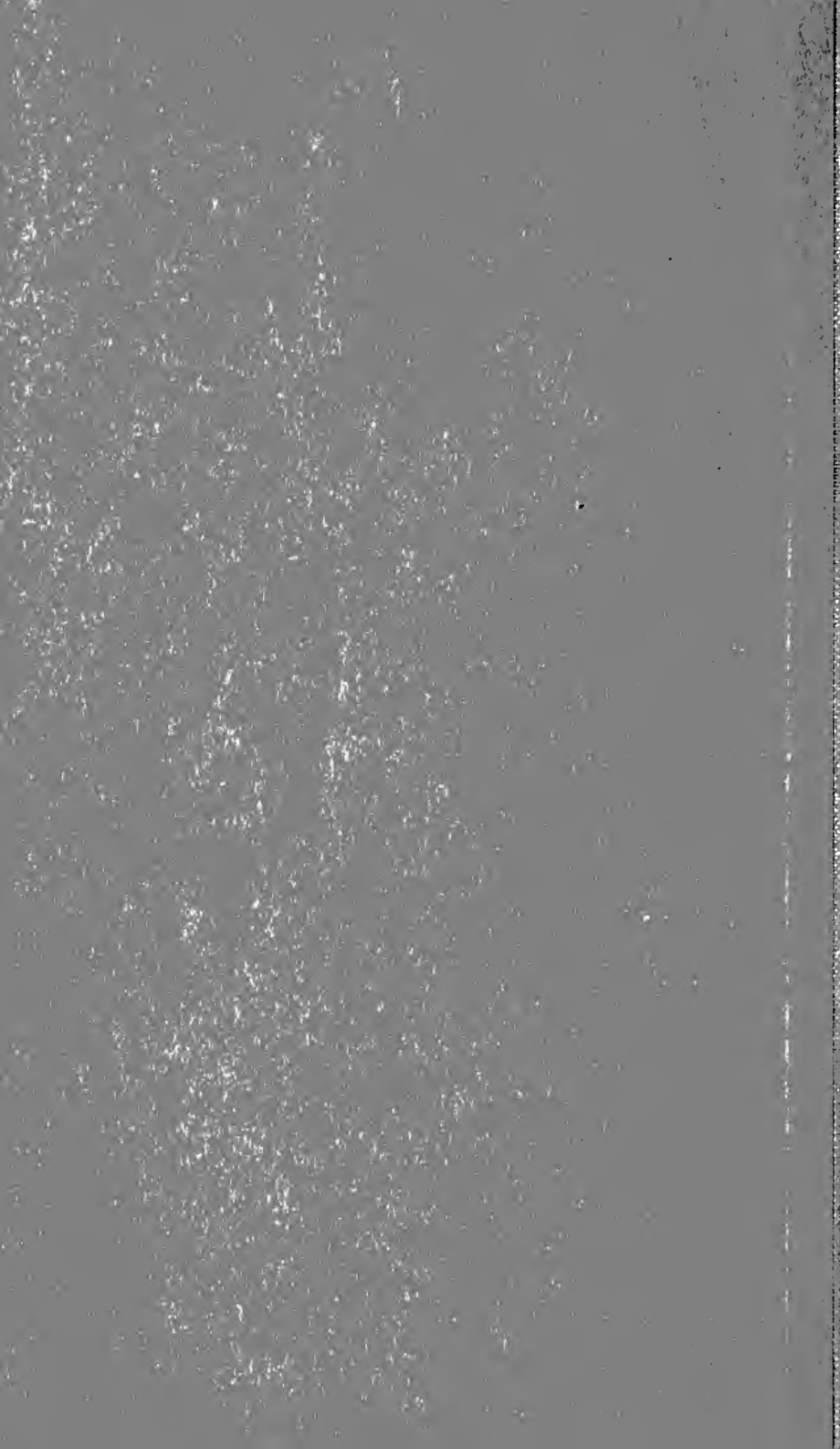
She all the qualities possest
 That render matrimony blest
 And constantly did them exert
 In Mothers, wives and neighbours part.

In memory of
 John De Hart Esquire,
 Counsellor at law and Mayor of
 this Borough,
 Who departed this life June 1st 1795
 Aged LXVI years

His worth in private life was
 truly great;
 Nor will his publick virtues
 be forgotten:
 his name being recorded on the list of
 chosen Patriots
 who composed the memorable
 Congress of 1775.

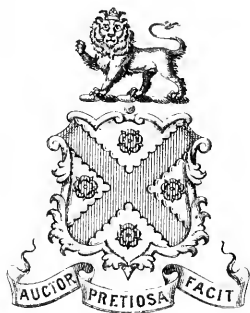






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Bancroft Collection.
Purchased in 1893.

